

sâkîyiso

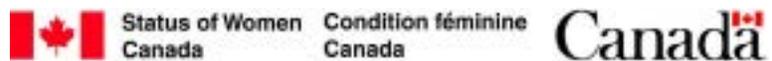
**Understanding and Building
Healthy Relationships**

A First Nations Violence
Prevention Teacher Guide



Protecting Inherent and Treaty Rights Since 1946

An Educational Resource for Grade 9
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sâkîyiso: Loving Oneself

Understanding and Building Healthy Relationships

sâkîyiso – Understanding and Building Healthy Relationships uses Cree/Nêhiyaw cultural knowledge to support the development of healthy relationships amongst peers, dating partners, family and community. Indigenous languages, tipi teachings, videos featuring Indigenous youth and Elders, and the preparation and hosting of a traditional feast support the development of protective factors that prevent violence against self and others. *sâkîyiso* also provides an historical approach to explain the effects of colonialism and internalized oppression as they impact on the mental health of young people, and demonstrates a sustainable, self-reflective spiritual and cultural path forward. The four units provide comprehensive knowledge of best relationship practices and cultural teachings for healthy families, communities, gender and sexuality differences, healthy dating relationships, and anti-bullying.

Fundamental to the success of *sâkîyiso* is the belief that revitalizing Indigenous culture and knowledge strengthens pride and resiliency in Indigenous youth. For this reason *sâkîyiso* begins with a unit on *miyo wâhkôhtowin* (Good Relations) including the tipi teachings, a direct way to connect youth of today to the positive approaches to relationships once practiced by their ancestors. The second unit, *mayi wâhkôhtowin* (Unhealthy Relationships) undermines the message many youth receive that there is something inherently wrong about Indigenous cultures, and instead describes the ways that colonialism has undermined the positive ways of living that once sustained Indigenous families and communities.

These positive lessons can be demonstrated through acceptance and support of Indigenous youth through their trials and tribulations concerning gender, sexuality, and dating relationships. In unit three, *miyo-wîcihitowin* (Positive Support), tipi teachings, language teachings, and original videos support understanding around what bullying is, how to prevent it, and how to heal and transform as communities, bullies, and targets.

In unit four, *sâkîyiso* (Loving Oneself), students wrap up their teachings with comprehensive approaches to self-reflection, community safety, and personal safety, presenting to the community their final product, a traditional feast.

Increasingly schools are asked to intervene or respond to violence amongst youth in Saskatchewan, either against self, others, or both. *sâkîyiso*, while it does not address suicide directly, provides opportunities for youth to self-reflect, to consider the legacy of colonial history, and to see the value in cultural persistence. This affirmative approach to the healing capabilities of language, culture, and teachings, fortifies Indigenous youth against the many negative messages they are bombarded with daily. *sâkîyiso* offers a means and method through the difficult transition called adolescence, towards healthy and pro-social peer and family relationships.

Semester Plan: A month-by-month guide for implementing units of study

Semester 1			
September Fall - takwâkin	October Fall - takwâkin	November Fall – takwâkin	December-January Winter – pipon
Semester 2			
February Winter – pipon	March Spring – miyoskamin	April Spring – miyoskamin	May-June May: Spring – miyoskamin June: Summer – nîpin
Saskatchewan Curriculum			
Grade 9 Health USC9.1, USC9.2, USC9.4, DM 9.11	Grade 9 Health USC9.1, USC9.2, USC9.4, USC9.6, USC9.7, USC9.9, DM9.10, DM9.11	Grade 9 Health USC9.1, USC9.2, DM 9.10, AP9.12	Grade 9 Health USC9.1, USC9.2, USC9.4, USC9.6, USC9.7, USC9.9, DM9.10, DM9.11, AP9.12,
Grade 9 Social Studies IN9.1, IN9.2, IN9.3, IN9.4	Grade 9 Social Studies IN9.1, IN9.2, IN9.3, IN9.4, DR9.2, DR9.4	Grade 9 Social Studies IN9.2, IN9.3, IN9.4, PA9.3	Grade 9 Social Studies IN9.1, IN9.2, IN9.3,
English Language Arts CR9.1a, CR9.1b, CR9.5a, CR9.5b, CC9.5a, CC9.5b	English Language Arts CR9.1a, CR9.1b, CR9.5a, CR9.5b, CC9.1a, CC9.2a, CC9.2b, CC9.5a, CC9.5b	English Language Arts CR9.1a, CR9.1b, Cr9.2a, CR9.2b, CR9.4a, Cr9.4b, CR9.5a, CR9.5b, CC9.1a, CC9.1b, CC9.5a, CC9.5b, CC9.6a, CC9.6b, AR9.1a, AR9.1b, AR9.2a, Ar9.2b	English Language Arts CC9.1a, CR9.1b, CR9.5a, CR9.5b, CC9.1a, CC9.1b, CC9.2a, CC9.2b, CC9.3a, CC9.3b, CC9.4a, CC9.4b, CC9.5a, CC9.5b, CC9.6a, CC9.6b, CC9.7a, CC9.7b, CC9.8a, AR9.1b, AR9.2b
nêhiyawêwin			
Kinship Worldview Sharing Circle	Wisdom	Male/Female Roles Bravery Personal Volition	Protocols Self-awareness
Tipi Teachings			
Obedience, Respect, Humility, Happiness, Love, Faith, Kinship, Cleanliness, Thankfulness, Sharing, Strength, Good Child Rearing, Hope, Ultimate Protection, Control Flaps			

Semester Plan: A month-by-month guide for implementing units of study

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February Winter – pipon	March Spring – miyoskamin	April Spring – miyoskamin	May-June May: Spring – miyoskamin June: Summer – nîpin
Units			
Unit 1: miyo wâhkôhtowin - Good Relations	Unit 2: mayi wâhkôhtowin - Unhealthy Relationships	Unit 3: miyo wîcihitowin - Positive Support	Unit 4: sâkîyiso - Loving Oneself
Sections			
1. wâhkôhtowin 2. Tipi Teachings 3. Respect and Worldview 4. Kinship	1. Colonialism 2. Internalized Oppression and Lateral Violence 3. Gender and Sexuality	1. Understanding Bullying 2. Healthy and Unhealthy Relationships 3. Feast Preparation (Optional)	1. Escape Planning 2. Creating a Safe Environment 3. Creating Balance 4. Hosting a Feast (Optional)

UNITS AT A GLANCE

Unit 1: **miyo wâhkôhtowin** – Good Relations

The structure and purpose of Section 1 is based on the concept of wâhkôhtowin “everything is related” and how this Cree natural law informs us on how to relate to one another and the universe in a positive respectful way. This section includes an online video of three Cree/ Nehiyaw Elders that introduce and demonstrate the importance of good relations for ourselves, our families and communities. Their teachings reinforce the importance of Elders as our knowledge keepers, protocols and ways of knowing.



The structure and purpose of Section 2 is based upon the tipi teachings. The tipi provides structured ways to remember how to have a healthy, respectful, loving, and harmonious community and family life. Each pole, necessary to create the safety, security, and warmth of a tipi that protects the family, represents a specific teaching that reminds family members how to treat themselves and each other. The tipi, when first raised in a new location was always a woman’s job with a ceremony attached. For these in-class purposes, the physical experience of raising a tipi is recommend-

ed, and any visual cues that reference the tipi are another viable and useful option.

The structure and purpose of Section 3 is based upon respect for self and others. Respect is one of the tipi teachings reviewed from Lesson 1. The handout used suggests that “We must give honour to our Elders and fellow students and the strangers that come to visit our community. We must honour other peoples’ basic rights.” Howard Walker believes that many youth already practice respect, but it is something we all have to have for ourselves before we can share it. He also reminds us to respect the care our parents do have for us. This lesson will deepen students’ appreciation for this teaching as it applies to themselves and those around them. Practicing respectful behavior with parents, friends, siblings, and dating partners will help us develop healthy dating relationships, avoid relationship violence by allowing us to recognize what is respectful, and prevent us from becoming bullies ourselves.

The structure and purpose of Section 4 is based upon the Nêhiyaw/Cree kinship terminology. Kinship is one of the tipi teachings that reinforces the importance of family, including parents, brothers and sisters who love and give us roots, the roots that tie us to the lifeblood of the earth. It includes extended family, grandparents, aunts, uncles, and cousins, in-laws, and children who are also our brothers and sisters. They give us a sense of belonging to the community. The overall lesson of kinship is that we are all related. This lesson is meant



to “give [students] a sense of belonging to the community.” The medicine wheel symbol is important to Nêhiyaw/Cree worldview because everything in a circle touches each other. A circle has no beginning and no ending. If one thing is out of balance in the circle, the entire circle is affected. Imagine breaking a chunk out of a small plastic ball, it will no longer roll. The circle and medicine wheel represent ultimate balance and interconnectedness: we are all related. We are all related includes all living and non-living beings – rocks, soil, air, wind, water, fish, trees, plants, grass, animals, fire,

and other human beings. We all exist as one kin. Kinship includes everything, and we are required to treat all of these beings as an extension of our own families. We respect a rock as much as we respect our sister, we never kick, or throw her (the rock) but treat her gently and with respect. There is a differentiation in Cree between all of our relations, nohwako-makanahk and our human family, our nitsanik.

Unit 2: mayi wâhkôhtowin – Unhealthy Relationships

The structure and purpose of Section 1 is to use the tipi teachings learned in Unit 1 to demonstrate the impact of colonialism on the culture and relationships of First Nations people. Students will begin by reviewing the tipi teachings and then create a visual to remind them of these teachings. When they are done, it will look like they are looking down at a medicine wheel from the sky. They will then receive a brief overview of the history of colonialism in Canada. Next, they will be asked to reflect upon how these historical events have disrupted Indigenous relationships generally and worldview through the tipi teachings specifically. The lesson continues as the students try and construct a second medicine wheel, but one that has been modified by the ravages of colonialism. Lastly they will write down their personal reflections of what they have learned.

The structure and purpose of Section 2 is based upon internalized oppression. In Lesson 1, the ways in which colonialism disrupted the relationships Indigenous people have with

themselves, family members, romantic partners, and community members through the tipi teachings is discussed. This lesson will be more explicit about the way that colonialism operates on an individual and community level, within an Indigenous community. Students will first read an article on internalized oppression collectively, and then hold a class discussion on the meaning of the article and its application. Students will use their copies of the article to develop a concept map on poster board of how internalized oppression operates. Following this activity, students will watch a seven-minute YouTube video about internalized oppression. A class discussion will follow the video. Finally, students will be asked to write themselves a letter that they wished they had read when they were ten years old.

The structure and purpose of Section 3 is based upon gender and relationships. This lesson is focused on how to restore cultural knowledge and to help return students and communities to a healthy understanding and



appreciation of gender and sexuality that is grounded in Indigenous worldview; including the tipi teachings and other Elder's teachings. The negative perspectives about Indigenous genders and sexualities are often the result of both colonialism and internalized oppression. In a scholarly view gender is a social construct imposed at birth and continuously until death. It is the matter in which we are subject to every day experiences based on what society deems as appropriate to our biological sex. For example, in the 1800s it was seen as shameful for a woman to ride a bicycle because it was thought to disrupt the most important role she had, which was giving birth. Even today, to a lesser extent, women are seen as the weaker gender; or rather, less than that of a man. Another example today is the exaggerated masculinity boys use to maintain high social status.

For example, guys should play sports and only drink beer, guys should not cry, guys should know how to change a tire, etc. As soon as we know the biological sex of a child in the womb, we already assume that we should buy clothing appropriate to that child, as if we know what that child is going to be like or should be like. For example, blue for boys, and pink for girls. We buy baby clothes that have trucks or sport equipment designs for the boys, and flowers or hearts for the girls. We then buy toys for the child that are 'appropriate' to the assigned sex of the child and scold or shame them for playing with anything else. This process is continued into adulthood and perpetuated constantly by societal expectations which are then passed down to the next generation.

Unit 3: miyo wîchitowin – Positive Support

The structure and purpose of Section 1 is based upon understanding bullying. Bullying is a related form of violence. Bullying involves unequal power (real or perceived), hurting others, direct and indirect actions, and repetitive behaviour. Victims of bullying and relationship violence often have their self-esteem and confidence undermined over time. The tipi teachings will be emphasized in this unit to help students address bullying in their lives, and to reinstate cultural

resiliency to combat the negative effects of internalized oppression.

Individuals who are being bullied need to withstand the physical, emotional, intellectual, and spiritual harm that someone is attempting to inflict upon them. Through the tipi teachings they will find the spiritual strength to reject this kind of treatment.

The structure and purpose of Section 2 is based



upon healthy and unhealthy relationships. An upstander, or a bystander who takes positive action, can dramatically alter the life of a peer who is being bullied. The Elders that shared with FSIN in support of this curriculum described *miyo-wîcihitowin* as the need to take good care of something, to treat someone in a special way, with love, to treasure others in a caring way. This love is not only meant in romantic relationships, but the respect and love for other beings. This unit emphasizes all of the *tipi* teachings to understand relationships and to combat bullying.

The structure and purpose of Section 3 is based upon feast preparation and implementation. This will be an optional lesson for teachers. The students will be asked how a feast can help to reinforce the learning that they have undergone in the past units. Feasting is a Cree/ *Nêhiyaw* ceremony where individuals provide for their community, kinship, and provide nourishment for the bodies, minds, and spirits of others, including ances-

tors who have gone before. In this lesson, students will plan a feast with a just reason for doing so. Throughout this process, it will be key to have a cultural advisor or *oskâpêwis* to guide the students. In the beginning, a community Elder and/or Knowledge Keeper (a male and female) will be invited in to share their knowledge and protocols of hosting a feast with the class. If possible, a female Knowledge Keeper will share their knowledge and protocols and responsibilities with the female students on their roles during the feast and a male Knowledge Keeper will share knowledge with male students on their specific roles during the feast. Students who are transgendered may choose which Elder or knowledge keeper and which roles they wish to fulfill for this particular feast. It is important to notify in advance Elders/Knowledge Keepers if they should expect transgendered students and to prepare appropriately for their inclusion in the knowledge sharing.



Unit 4: *sâkîyiso* – Loving Oneself

The structure and purpose of Section 1 is based upon escape planning. Escape planning, for our purpose, means finding the safest ways out of unhealthy relationships. As the word *sâkîyiso* suggests, and Elders described, love and other forms of respect cannot be extended to others unless they are extended to self-first. Removing one's self from an unhealthy and harmful situation is showing love, care, and protection, to one's self. Once again, this unit takes into consideration all of the tipi teachings. Additionally, it is named after the values of *sâkîyiso*/loving oneself. The values of *sâhkîtowin*/loving others is also explored.

The structure and purpose of Section 2 is based upon creating a safe environment. As a class, the students will explore what a safe environment looks like and how to create one, without bullying and other negative situations at home, in the school, and in the community. In the tipi teachings, the control flaps represent how we are all connected by relationships and that we depend on each other. This controls and creates harmony in the circle of life. When the control flaps are not used properly in a tipi, it gets smoky inside and we are unable to see clearly. Like the lesson on escape planning, this lesson is meant to move students from a place of harm to a place of positive healing in culture.

Section 3 is based upon creating balance. This lesson will begin by having the students create an inspirational message that they would share with others regarding all of their learning through *sâkîyiso*. Students are then

introduced to a positive way of stepping back and reviewing one's emotions before reacting. They will be given an opportunity to develop ideas and actions that can be taken in order to ensure a more healthy life balance. Randy Morin's video, "My message to Indigenous Youth" which is shown at the end of the lesson, is a motivational video that reviews many of the previous teachings to help youth find within themselves many reasons to be proud as Indigenous people.

The structure and purpose of Section 4, the final lesson in *sâkîyiso*, is based upon connecting the tipi teachings and all of the lessons into hosting a feast. This will be an optional lesson for teachers. In hosting a feast, the students have an opportunity to describe what they have learned, either one by one or as a group and to give thanks to those who have helped them. Throughout *sâkîyiso*, the students have gained knowledge on bullying and the Nêhiyaw/Cree world view with an emphasis on the importance of sharing, humility and loving oneself and others. This feast will follow protocols of the community. At the end of the feast (before pipes are put away), each student will stand up and share their thanks and the knowledge they have gained. The students will then have a give-away of their personal items that they brought to the feast. After the feast, in a sharing circle, the students will share their knowledge of that they have gained, their teachings and their reason why it is important to learn the Cree teachings.



Smudging Guidelines in Schools and Classrooms

School Divisions are working diligently to help First Nation, Métis and Inuit students succeed in all areas, and to ensure that all students have an opportunity to learn about the important role First Nation, Métis and Inuit peoples have in the past, present and future of Canada. School Divisions have taken steps to ensure their schools are inclusive and culturally responsive by integrating First Nation, Métis and Inuit perspectives into school planning and programming in partnership with the school community. This includes welcoming all students to learn about First Nation, Métis and Inuit traditions.

It is understood and acknowledged that First Nation, Métis and Inuit people are diverse in their languages and cultures. Within this diversity, there are common characteristics

that can be referred to as the “Aboriginal Worldview,” which includes guiding principles and traditional values of Aboriginal societies. Aboriginal worldview is the way that Aboriginal peoples see themselves in relation to the world. It is a holistic understanding where learning takes place across different spheres of human experience including spiritual, physical, emotional and mental dimensions. Worldviews may also consider relationships and experiences of the past, present and future as interconnected. This worldview has humans living in a universe made by the Creator and needing to live in harmony with nature, one another, and with oneself. Each Aboriginal culture expressed this worldview in a different way and with different practices, stories, and cultural products.

Many First Nations share the concept of miyo pimâtisiwin, which means “good life” in Cree. Implicit in this is the understanding that all of life is a ceremony; that the sacred and the secular are parts of the whole; that people are whole beings (body, mind, spirit, emotion); and that miyo pimâtisiwin is achieved by taking care of all aspects of one’s self. School divisions are working to share this perspective with their staff, students and community to foster an atmosphere of respect, understanding and inclusivity. Many divisions offer learning experiences about First Nation, Métis and Inuit cultures. One of the most commonly shared experiences is the First Nation tradition of smudging.

What is Smudging? Smudging is a tradition, common to many First Nations, which involves the burning of one or more medicines gathered from the earth. The four sacred medicines used in First Nations’ ceremonies are tobacco, sage, cedar and sweetgrass. The most common medicines used in a smudge are sweetgrass, sage and cedar. Smudging has been passed down from generation to generation.



There are many ways and variations on how a smudge is done. Historically, Métis and Inuit people did not smudge; however, today many Métis and Inuit people have incorporated smudging into their lives.

- We smudge to clear the air around us.

- We smudge to clean our minds so that we will have good thoughts of others.
- We smudge our eyes so that we will only see the good in others.
- We smudge our ears so that we will only listen to positive things about others.
- We smudge our mouths so that we will only speak of well of others
- We smudge our whole being so we will portray only the good part of our self through our actions.
- We smudge for protection from negative energy.

Smudging allows people to stop, slow down, become mindful and centred. This allows people to remember, connect and be grounded in the event, task or purpose at hand. Smudging also allows people to let go of something negative. Letting go of things that inhibit a person from being balanced and focused comes from the feeling of being calm and safe while smudging. The forms of smudging will vary from nation to nation but are considered by all to be a way of cleansing oneself. Smudging is part of “the way things are done” and is part of living a good life.

Smudging Guidelines: Smudging is always voluntary. People should never be forced or pressured to smudge. It is completely acceptable for a person to indicate that he/she does not want to smudge and that person may choose to stay in the room and refrain or leave the room during a smudge. Respect for all is the guiding principle in any Aboriginal tradition.

How Do We Smudge? The act of clearing the air, mind, spirit and emotions may be accomplished in a variety of ways but ac-

According to First Nations' practice, a smudge is led by a person who has an understanding of what a smudge is and why it is done. That person may be an Elder or cultural teacher who has been invited into the school; it can be a staff person who is knowledgeable about the tradition of smudging; it can be a parent/guardian; and/or it can be a student.

The medicine is placed in a smudge container. The container may be a shell, a ceramic or stone bowl, a copper, brass or cast iron pan. The medicine is lit with a match. Once the medicine is lit, the smoke may be pushed forward with a feather or a fan. The person who lights the smudge is first.



The commonly used medicine in schools is sage. A "smudge ball" is created mainly from the leaf of the plant, which is rolled into a ball for burning. It is important to understand that this particular medicine can create a significant billow of smoke, which emerges from the smudge ball. It is not necessary to create enough smoke to fill the entire space where a group is smudging. Only a small stream of smoke for the person who is smudging is required. Therefore, it is important for the helpers who create the smudge ball to keep it relatively small.

When we smudge, we first cleanse our hands

with the smoke as if we were washing our hands. We then draw the smoke over our heads, eyes, ears, mouths and our bodies. These actions remind us to think good thoughts, see good actions, hear good sounds, speak good words and show the good of who we are.

What Does Smudging Look Like in a School Environment? Many schools are making the tradition of smudging a part of their practice during particular events or as part of the school day.

Guidelines for School Divisions: When introducing the tradition of smudging, include an Elder or traditional teacher who can explain smudging, the medicines, the teachings and the protocols.

Communicate with parents/guardians, staff and students about what smudging is, why people smudge, and when and where smudging will be taking place. Continue to educate and inform throughout the school year. Embrace and encourage dialogue within the school community.

Decisions need to be made regarding when and where smudging will be allowed. Posting signs to indicate that smudging occurs at the school may be helpful in letting community know that it happens as part of the school function. Smudging may be part of a learning experience in a classroom, part of a course, during an event or a regular part of the school day. It may be done in a classroom, a gym or outdoors, depending on the guidance from the person who is leading the smudge. The most important thing is that when a smudge is lit, it is done with respect of those who

choose not to be involved, as well as those who choose to be involved. The school community should remember that at one time, First Nations cultural traditions were illegal and smudging was a practice that had to be done in secret. Those who choose to smudge need to feel welcome and respected in learning environments.

Some schools and community organizations have posted signage in their facilities such as:

- This is a smudging environment and smudging occurs regularly in this facility.
- Smudging occurs in this room.
- Smudging is part of the school and classroom function. All are welcome to participate as a matter of choice.

Ensure that smudging does not pose a health risk to students, particularly students with severe asthma and respiratory issues. Communicating with parents and students prior to holding a smudge in a well-ventilated room can help to accommodate such concerns.

Give all parents/guardians; staff and students advance notice that a smudge will be lit on a particular day, time and place. Parents/guardians and staff should feel free to ask questions and express any concerns they may have about the process.

Ensure students who are smudging have written permission from parents / guardians to do so.

It is recommended to use sage to smudge because all people can smudge with sage during anytime of the month. This is particularly important for the young women in the class or school especially when they are on their moon time (menses). During this time, women can only use sage as a way to smudge. As students learn more about smudging, they can be introduced to the other medicines as well.





Cree Terminology

miyoskamin - spring

mayi wâhkôhtowin – unhealthy relationships

miyo wâhkôhtowin – good relations

miyo wîcihitowin – positive support

Nêhiyaw - Cree

nêhiyawêwin – Cree language

nîpin - summer

oskâpêwis – helper to assist with smudging, and Elder's helper

pimâtisiwin – life

pipon – winter

sâhkîtowin – loving others

sâkîyiso – loving one's self

takwâkin – fall or autumn



Personal Journals

Students can keep a personal journal throughout their experience with *sâkîyiso*. This will be up to the teacher to decide if he/she wants to provide time for students to write after class.

A journal will help the students reflect on their thoughts, experiences, planning and learning which will contribute to their comprehension of the material. This process of journaling can also be healing for the students as it can be a safe place to share feelings. In their journals, students can include:

- their thoughts related to the material
- experiences that they have had
- what they have learned
- how they plan to put the material learned into practice



UNIT 1

miyo wâhkôhtowin
Good Relations

Unit 1 miyo wâhkôhtowin – Good Relations



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Unit 1 Glossary

Accountable – To be held responsible or answerable. Required or expected to justify actions or decisions.

Authority – Power to influence or command thought, opinion, or behavior.

Intolerance – Unwillingness to accept views, beliefs, or behaviour that differs from one's own.

Interconnected – To be or become connected or interrelated.

Kinship – Is the web of social relationships that form an important part of the lives of all humans in all societies.

Personal Boundaries – Are the physical, emotional and mental limits we establish to protect ourselves from being manipulated, used, or violated by others.

Power – The capacity or ability to direct or influence the behavior of others, or the course of events.

Protocol – Ceremonial protocol is a set of procedures and guidelines mostly relating to etiquette and precedence used in the organization of and during an important event. Traditions and customs inform protocol.

Sustaining – Continuing something for a period of time, or without interruption.

Values – Stable long-lasting beliefs about what is important to a person. They become standards by which people order their lives and make their choices. A belief will develop into a value when the person's commitment to it grows and they see it as being important.

Worldview – A particular philosophy of life or conception of the world.



Summary of Learning Outcomes

GRADE: 9

Unit 1: **miyo wahkohtowin** – **Good Relations**

Focus on applying Indigenous worldview concepts of healthy communities and healthy individuals.

Section 1: **Tipi Teachings**

⋮

OUTCOME

USC 9.1 Develop informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- a. Evaluate and respond to a variety of sources of, and information about, leadership skills.
- b. Examine local decisions that promote health.
- d. Investigate and analyze examples of health promotion in one's community.
- e. Assess the leadership skills needed/used in health promotion and related decision making.
- f. Assess how the strategies of health promotion (tipi teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- g. Investigate the safety/promotion strategies in the community.
- h. Evaluate and respond to a variety of sources of, and information about, safety in the community.
- i. Investigate examples of comprehensive safety approaches.
- k. Explore how safe environments support the building of a sense of self and connections to others.
- l. Analyze safety promotions/strategies that involve multiple partners, environments, and supports.

⋮

KNOW



- The meaning of wāhkôhtowin
- Tipi teachings
- Roles of women including putting up tipis, hosting the ceremony, roles as protectors and nurturers of families, and so on
- Challenges facing teenagers due to their age and experience

--

UNDERSTAND



- The differing worldviews of Indigenous and Western ways of knowing
- Tipi teachings must be internalized and shared with oneself before they can be shared with others
- Practicing tipi teachings with self and others will contribute to healthy relationships and a healthy community

BE ABLE TO DO



- Students will be able to compare and contrast worldviews
- Relate tipi teachings to self and community
- Listen closely to the words of Elders
- Work in a group collectively to problem solve around cultural teachings
- Formulate cultural teachings in a way that reflects appropriate meaning and mastery of cultural concept

ESSENTIAL QUESTIONS

- How can understanding the concept of wâhkôhtowin assist students with understanding their relationships with themselves peers, family and community?
- How does comparing and contrasting Indigenous and Western worldviews help students develop an understanding of their culture and others?
- How do tipi teachings support individual, family, and community development?
- What do tipi teachings say about Nêhiyaw/Cree culture?
- How do tipi teachings affirm Nêhiyaw/Cree values?
- How can youth use tipi teachings in their own personal development?



Lesson 1: wâhkôhtowin (50-80 min)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- Students will learn the concept of worldviews.
- Students will learn the concept of wâhkôhtowin.

Students will compare and contrast an Indigenous worldview with a Western worldview.

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom on page xii) or invite an Elder or os-kâpêwis (Helper) to lead the smudge at the beginning of each section.

Materials:

- Pen or Pencil
- Venn Diagram
- Internet
- wâhkôhtowin - Cree Natural Law YouTube video (23:47 min).

Procedure:

Explain to students the concept of worldviews. Have them copy the following definition from the whiteboard:

1. A worldview is a set of beliefs and values that are honored and held by a number of people. It includes how a person or group views and interacts with the world around them, including land, animals and people. Every person in society has a worldview. Worldviews evolve as people and societies evolve. - Leroy Little Bear

2. Tell the students that wâhkôhtowin means “everything is related.” Watch the wâhkôhtowin: Cree Natural Law video on YouTube <https://www.youtube.com/watch?v=NTXMrn2BZB0>
3. Give students the Venn diagram hand-out and access to the internet. Tell them they have the rest of the class period to discover what they think an Indigenous worldview looks like compared to a Western worldview.
4. They will compare and contrast the two worldviews using a Venn Diagram. You can demonstrate an example on the white board (i.e. Indigenous Worldview- Everything is related, Western Worldview). Tell them a good start is searching the internet for the terms, “Indigenous worldview” and “Western worldview.”

After they have had time to fill in their diagrams, have them share their findings and record them on the white board. Students can copy down findings they were not able to get on their own. Discuss the list as a class.

Assessment: Ask the students to write a paragraph describing their own worldview. They can discuss the possible pros and cons of the two different worldviews.

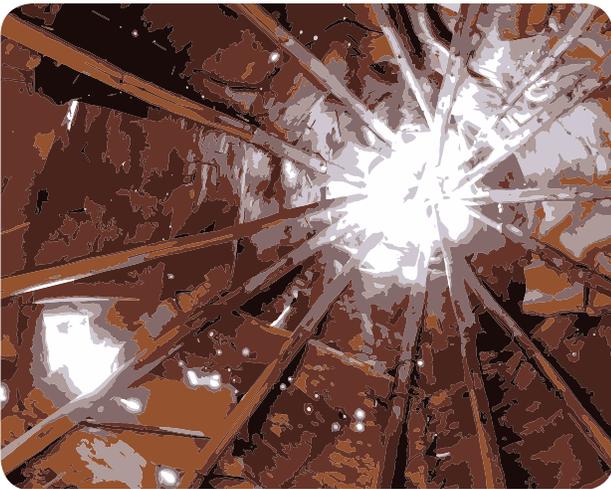
Lesson 2: Introduction to the Tipi Teachings (30-50 min)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- Students will activate prior knowledge on tipis.
- View a tipi/tipi raising demonstration.

Optional: Students will construct their own tipi visual.



Materials:

- Handout – Background Information: The Tipi (page 25)
- Handout – Tipi Template, optional (page 26)
- K-W-L chart (page 27)

Procedure:

1. Motivational set: Engage students by encouraging them to share any experiences that they may have had with a tipi.
2. Create a K-W-L (know, want, learn) chart. Ask students to discuss what they know and what they want to know about tipis, tipi teachings, how they are constructed, etc.

Teacher Note: If available, view a physical example of a tipi. If someone in your community has a tipi ask if they are willing to demonstrate how to raise it even if they cannot provide the tipi teachings. The physical act of raising a tipi is an excellent experiential lesson. Local protocols surrounding tipi teachings are important for students' cultural knowledge. When physical tipis are unavailable, symbols and visual cues are a reasonable option. Look at images online of the tipi.

3. Review the “Background Information: The Tipi” handout. Discuss the original structural characteristics of the tipi (i.e. - buffalo hides, 15 poles, provided shelter, ceremonies, held meetings and symbolized meaningful family values).

Optional: Have each student construct a tipi craft as a visual using the Tipi Template.

Teacher Note: Another way of constructing a tipi involves the use of skewers (available at dollar or grocery stores) as tipi poles. Large size tortilla shells can be used as tipi covers. Students can “raise” these tipis on their own, allow the tortilla shells to harden, and decorate the outside.





Background Information: The Tipi

- The tipi was/is the women's lodge and is a gift from the Creator. It is the lodge, home or house the family lives in.
- The tipi has numerous teachings connected with child rearing and parenting to benefit all First Nations. The tipi is a symbol representing the bond between a mother and child.
- Women are life givers, and as life givers they have an important role and responsibility to nurture that gift of life. Women are the primary caregivers for the children.
- Women had power and authority when it came to how the tipi was governed. Men had other roles and responsibilities such as providing food and being the protectors of the community.
- Women were responsible for decorating the inside of the tipi. They decided where items were placed. Women were also accountable for the selection of the lodge poles, and tanning and sewing the hide for the tipi covering.
- In present day society, family homes hold the same values, meaning and protocols. Women are always responsible for sustaining and nurturing the home by following First Nations values, laws and traditions.
- First Nations people were always on the move, which is why the tipi was designed for easy transportation.
- The ends were lashed to a horse, while the other ends dragged along the ground. The buffalo covering and the family's things were tied in the middle.
- The tipi could withstand all types of weather. When it was hot, the flaps were left open and the lower part of the tipi was rolled up. This allowed for cool breezes to circulate freely.
- In cold weather, another skin lining was added to the covering for insulation; the fire that burned in the center of the floor kept the tipi warm.
- Due to strong winds across the plains, a tipi was usually set up with the door facing the east to help lessen the pressure from the wind.
- The outside of the tipi was painted with designs that recalled past events in the lives of those who lived in each tipi.

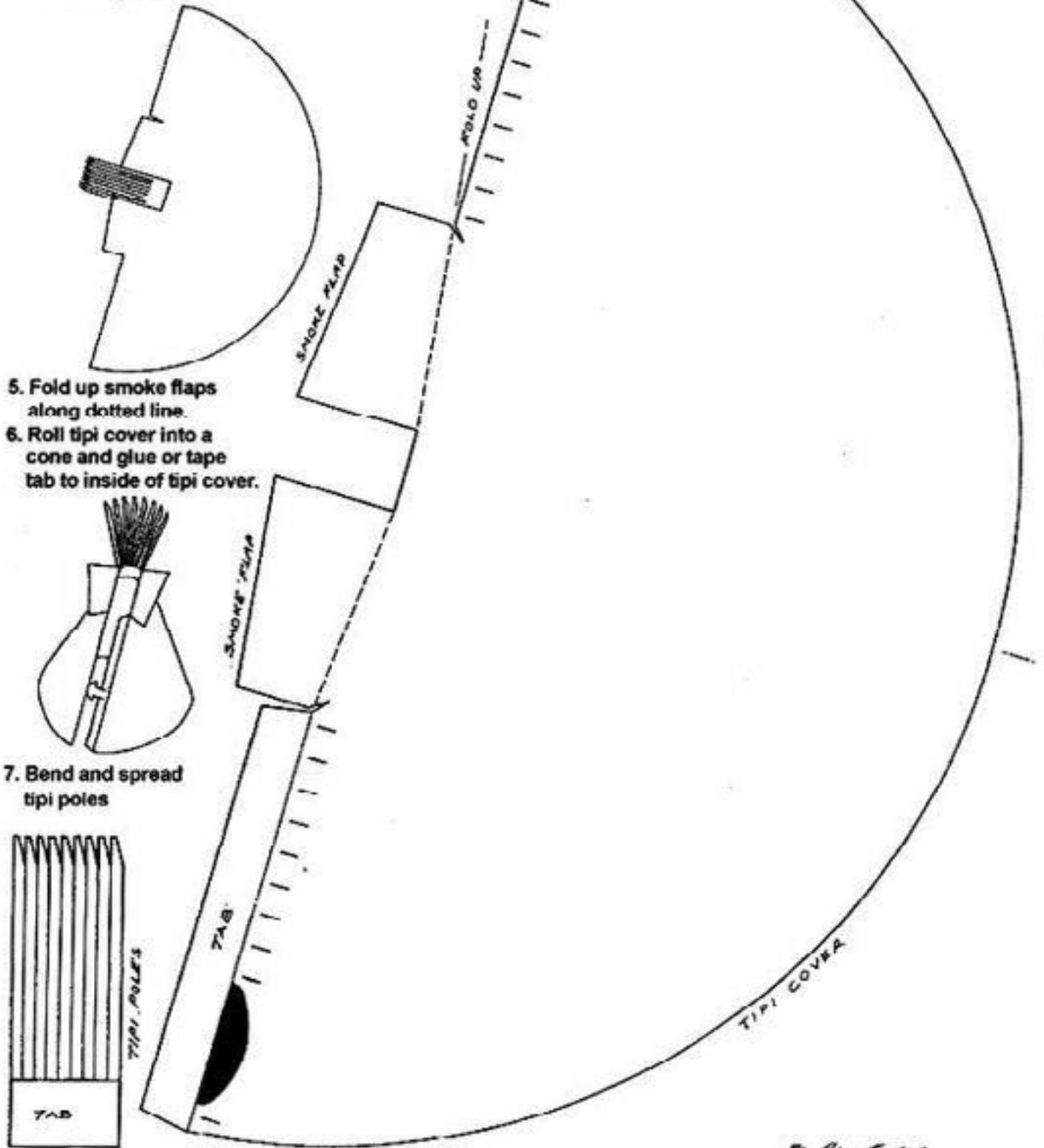
Information was adapted from the resource: Saskatchewan Indian Cultural Center.
Cultural Teachings: First Nations Protocols and Methodologies. 2009

PRINT THIS PAGE AND MAKE A PAPER TIPI

1. Draw and color a design
2. Cut out tipi cover
3. Cut out tipi poles. Cut each pole down to the line of the tab.
4. Glue or tape tipi poles to back of tipi cover.

[Click here to return to Big Eagle's home page](#)

[Click here to return to tipi art page](#)





K-W-L Chart

Assess what you know about a particular topic before and after you have engaged with it. Fill the columns below with what you Know about the topic, what you Want to know, and what you've Learned.

What do you Know?	What do you want to know?	What did you learn?

Lesson 3: The Tipi Teachings (50 mins)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- Students will recognize that the tipi symbolizes a healthy, respectful, loving, balanced family life.
- Students will understand the meaning of the tipi teachings and will be able to provide examples from their own lives, school, and community.

Materials:

- Video - Tipi Teachings Mary Lee: <https://youtu.be/aFzqSdNpszc>
- The Tipi Teachings handout (page 29)
- 3-2-1 handout (page 31)
- Chart paper, markers

Procedure:

1. Provide each student with the 3-2-1 handout.
2. Watch the Tipi Teachings Mary Lee video. Instruct students to fill out the 3-2-1 handout while watching the video.
3. Once the video is complete, provide

each student with the Tipi Teachings handout. Read through the handout together. Have students volunteer to read each of the teachings.

4. Have students pair up with a partner. They will compare and discuss their 3-2-1 handouts.
5. Tell students to choose a tipi teaching that resonates with them. They will write down how they personally relate to their chosen teaching from the lens of self, home, school, and community.
6. Students will share their personal connection to the tipi teaching with the class.

Assessment: Observe for participation. Tell students to save the 3-2-1 handouts in the binder.

Each tipi pole represents a teaching value:



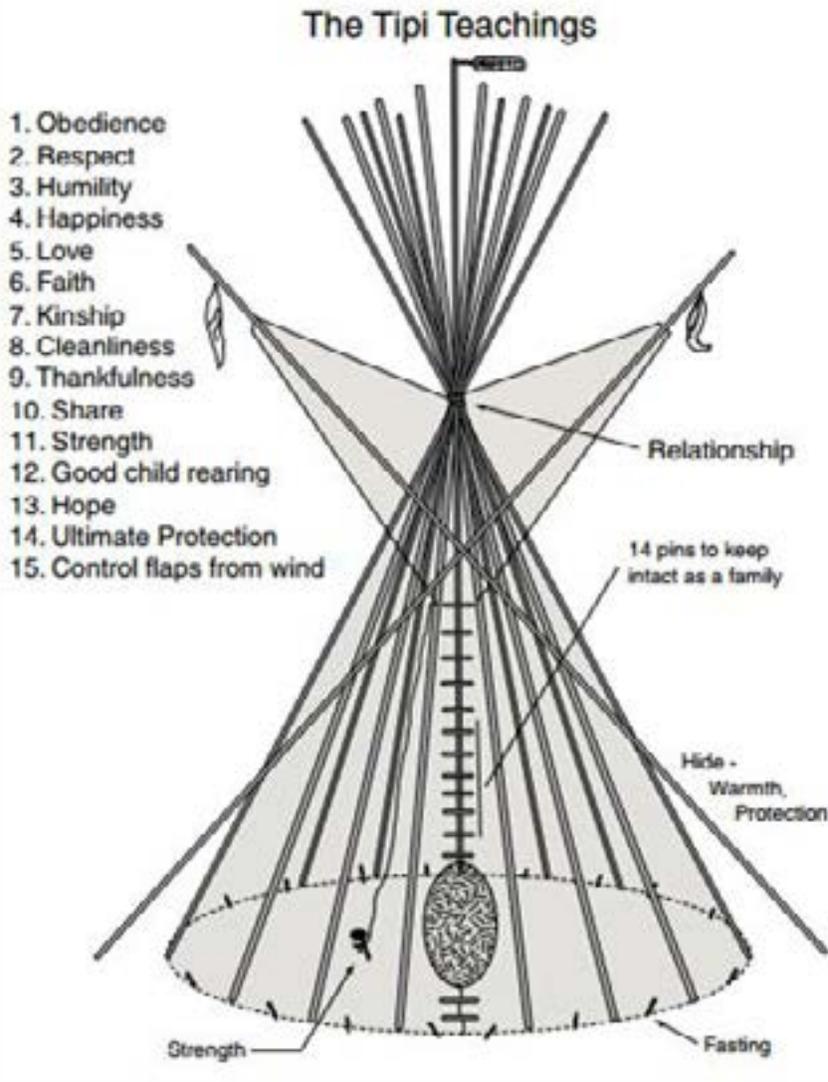


Tipi Teachings Handout

Each tipi pole represents a teaching value:

- **Obedience - NANAHITAMOWIN:** We learn by listening to traditional stories; by listening to our parents or guardians, our fellow students and our teachers. We learn by their behaviours and reminders so that we know what is right and wrong.
- **Respect - KISTEYIHTOWIN:** We must give honour to our Elders and fellow students and the strangers that come to visit our community. We must honour other people's basic rights.
- **Humility - TAPAHEYIMOWIN:** We are not above or below others in the circle of life. We feel humbled when we understand our relationship with Creation. We are so small compared to the majestic expanse of Creation, "we are just a strand in the web of life," and we respect and value life.
- **Happiness - WIYATIKWEYIMOWIN:** We must show enthusiasm to encourage others at social functions. Our actions will make our ancestors happy in the next world.
- **Love - SAKIHITOWIN:** If we are to live in harmony we must accept one another as we are and to accept others who are not in our circle. Love means to be kind and good to one another.
- **Faith - TAPOWAKEYIHTAMOWIN:** We must learn to believe and trust others, to believe in a power greater than ourselves, whom we worship and who gives us strength to be a worthy member of the human race. Our spirituality is our life.
- **Kinship - WAHKOHTOWIN:** Our family is important to us. This includes our parents, our brothers and sisters who love us and give us roots; the roots that tie us to life blood of the earth. It includes extended family - grandparents, aunts, uncles, and cousins and their-in-laws and children who are also our brothers and sisters. They give us a sense of belonging to the community.
- **Cleanliness - KANATEYIMOWIN:** We must learn not to inflict ills on others, for we do it to ourselves. Clean thoughts come from a clean mind, and this comes from Indigenous spirituality. Good health habits also reflect a clean mind.
- **Thankfulness - NANASKOMOWIN:** We learn to give thanks for all the kind things others do for us and for the Creator's bounty, that we are privileged to share with others in the spirit of love.
- **Sharing - WICIHITOWIN:** We learn to be part of the family by helping in providing food or other basic needs. This is sharing responsibilities in order to enjoy them.
- **Strength - SOHKEYIHTAMOWIN:** We cultivate spiritual strength to do things that are difficult.
- **Good Child Rearing - MIYO OHPIKI-NAWASOWIN:** Children are gifts from the Creator. We are responsible for their well-being, spiritually, emotionally, physically, and intellectually.
- **Hope - PAKOSEYIMOWIN:** We must look forward to moving toward good things and plant seeds so that they bear fruit for all.
- **Ultimate Protection - KANAWEY-IMIKOSOWIN:** The ultimate responsibility is to achieve balance and wellbeing of the body, mind, emotions and spirit for the individual, the family, the community and the nation.
- **Control Flaps - MAMAWEYITOTAWIN:** We are all connected by relationships and we depend on each other. This connection creates harmony and balance in the circle of life.

Source: Saskatchewan Indian Cultural Centre, *Cultural Awareness Training Handbook*, 2011 (pp. 24-25). <http://www.sicc.sk.ca/fckimages/file/SICC%20Cultural%20Awareness%20Training%20Handbook.pdf>





Name: _____ Date: _____

3-2-1

Three things you learned:

1. _____

2. _____

3. _____

Two things that interest you that you would like to learn more about:

1. _____

2. _____

One question you still have:

1. _____

Lesson 4: Tipi Raising Video (60- 120 min) (Lesson can be broken up into two days)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- Students will recognize that the tipi symbolizes a healthy, respectful, loving, balanced family life.
- Students will describe and apply cultural values associated with each of the 15 tipi poles that symbolize the “good relations” one must have in a healthy home and community.
- Students will view a tipi raising that includes the tipi teaching lessons.

Materials:

- Elder Howard Walker video on YouTube: <https://www.youtube.com/watch?v=EmQ-JBIsDDHQ>. It is 52 minutes long and is also on the flash drive included with this material.
- Elder Howard Walker Video Handout (page 33)
- Teacher resource: Elder Howard Walker Video Answer Sheet (page 35)

Procedure:

1. Review prior lesson by having the students give examples of how the tipi teachings are reflected in their home and community.
2. Ask students what teaching comes easily for them and what teaching they find

challenging.

3. Give each student the Elder Howard Walker Video Handout and review all questions with them prior to watching the video. Instruct students to be extra attentive in order to answer the questions on the handout. The students can be directed to take their own notes as well.
4. View the video with Elder Howard Walker.

Conclude by discussing the students’ answers with the class.

Assessment: Observe for participation. Tell students to save the handout in their binder.





Elder Howard Walker Video Handout

1. Elder Howard Walker begins by calling his experience at Carlton Comprehensive High School as “ironic.” What does he find ironic?
2. Elder Walker talks about the strength of youth. What are these strengths? What direction and animal represent teenagers? Why?
3. What does Elder Walker say about choices?
4. What does Elder Walker mean when he says “Feed that Spirit”?
5. What does Elder Walker say about life?
6. What are the three main tripod poles that are raised? Why are these three so important?
7. What does Elder Walker think about when his grandchildren say “I know”?



8. What are oskâpêwisuk?

9. Whose strength does Elder Walker say we should harness?

10. What happens when a tipi is raised? What does it symbolize? Why?

11. What is the first pole after the tripod?

12. What does Elder Walker say about effort?



Teacher Resource: Elder Howard Walker Video Answer Sheet

1. Elder Howard Walker begins by calling his experience at Carlton Comprehensive High School as “ironic”. What does he find ironic?

Answer: Women traditionally raised tipis, but because it involves construction it is now seen as a “macho” thing. Despite this “macho” perception, Howard’s three volunteers were young women.

2. Elder Walker talks about the strength of youth. What are these strengths? What direction and animal represent teenagers? Why?

Answer: The South direction represents teenagers, and is where the Mouse sits. The Mouse does not have good vision or hearing, but senses the environment with long whiskers. Like teenagers, the Mouse has to be up close to a situation to best understand it. Sometimes they will be too close to a situation before they understand that it is dangerous. Obedience is seen as an important practice for teenagers because their minds are vulnerable, it is sometimes best for them to follow the lead of adults and Elders who understand a situation better. Teenagers do a lot of listening, but not hearing, and they might look, but they can’t see.

3. What does Elder Walker say about choices?

Answer: There are positive and negative choices. Some of us do not want to make choices so we just follow.

4. What does Elder Walker mean when he says “Feed that Spirit”?

Answer: A young person’s spirit is so flexible, it is important not to allow it to flex into a dangerous or wrong path. There is something greater than ourselves, God, Creator, mamano-tawimaw, tankashila kisimanitou, a strength inside you, lets you know that you are not alone, everything that you do and say already, it is known by the Creator. When you become bored, you allow your spirit to go to sleep, you need to ensure that spirit stays awake. The spirit looks after your brain so you can think, the spirit looks after your eyesight so that you can see, the spirit looks after your listening skills so you can hear. You have so much power.

5. What does Elder Walker say about life?

Answer: The tipi raising is not just about tipis, it is about life. Life is a gift that is on loan to you, if you abuse it, it can be taken away.

6. What are the three main tripod poles that are raised? Why are these three so important?

Answer: The three main tripod poles for the tipi are Respect, Obedience, and Humility. Each of these teachings must be within ourselves before we can give them away. You must have respect for yourself before you can respect others. You must know humility, you are no greater, nor is anyone greater than you, we are all the same. Lastly, to be obedient, acknowledge that you have two ears, two eyes, and one mouth, use them accordingly (more listening and seeing than talking).



7. What does Elder Walker think about when his grandchildren say “I know”?

Answer: If you listen, you learn, if you learn, you will understand, and then you can say, “I know.”

8. What are oskâpêwisak?

Answer: oskâpêwisak are helpers. They are those who sacrifice time from their own families to bring you what you need. There is a difference between what you want and what you need. Today they are called teachers and teacher aides.

9. Whose strength does Elder Walker say we should harness?

Answer: You should harness the strength that you have, the energy that you carry. We should harness the energy and strength of the knowledge of teachers, and knowledge keepers such as parents and leaders, including youth leaders. We should also harness the wisdom of those with experience, Old People. We honour Elders by saying, “Hi mosôm!”

10. What happens when a tipi is raised? What does it symbolize? Why?

Answer: When a woman puts up a tipi, the door goes in the south. There is a song that goes with it, a ceremony, and food. The tipi is the shelter of those you love. The tipi is a big circle that represents the safety of a woman’s skirt, when it closes, and everyone is safe.

11. What is the first pole after the tripod?

Answer: The child-rearing pole, the fundamentals of life, and also the values that our families carry.

12. What does Elder Walker say about effort?

Answer: There is nothing worth having without working for it. You cannot enjoy your prizes unless you know how you got it and why. Put a lot of work into what you do so that you can enjoy it.



Resources

Elder Mary Lee is widely recognized as a Knowledge Keeper of traditional values. She may be reached through the Indigenous Voices initiative at the University of Saskatchewan:

http://www.usask.ca/indigenousvoices/about/elders_knowledgekeepers.

Elder Howard Walker, who raises the tipi in the YouTube video taken at Regina Carlton Comprehensive Public High School, can also provide this workshop. He is available through the Speaker's Bureau of the Office of the Treaty Commissioner:

<http://www.otc.ca/speakers>.

Additionally, Wanuskewin Heritage Park offers tipi raisings as one of its guided programs:

<https://wanuskewin.com/discover/teachers/programs/>

Unit 1 - miyo wâhkôhtowin – Good Relations



Section 2: Respect for Self and Others

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Summary of Learning Outcomes

GRADE: 9

Unit 1: miyo **Section 2:**
wâhkôhtowin **Respect for Self**
Good Relations **and Others**

OUTCOME

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Assess personal skills for the purpose of promoting health.
- Discuss processes used to set goals and make decisions that promote health.

KNOW



- What respect means personally.
- The meaning of respect is subjective.
- Physical and emotional boundaries.
- How to extend respect to others.
- How to communicate physical and emotional boundaries.
- How to ascertain the physical and emotional boundaries of others.

UNDERSTAND



- That practicing the Indigenous value of respect takes continuous learning and communication.
- Practicing the Indigenous value of respect creates a healthy and safe environment for individuals.

ESSENTIAL QUESTIONS

- What does the Indigenous value of wâhkôhtowin or respect for self and others mean?
- How does respect work?
- How is respect necessary in developing healthy relationships with others?
- How can respect undermine bullying?
- Why are boundaries important?

BE ABLE TO DO



- Use visualization to imagine an ideal situation.
- Participate in a sharing circle.
- Contribute personal experience to an understanding of group norms and expectations about respect.
- Assess individual physical and emotional boundaries.
- Implement appropriate and tailored respectful actions.
- Use concept mapping to connect Indigenous and western worldviews.
- Use concept mapping to deepen lessons.



Activating Prior Knowledge (30 minutes)

Outcome: 9.1

Lesson Overview:

- Students will explain what respect means to them.
- Students will provide examples of respect and disrespect.

Ask again: How are respect and disrespect demonstrated in school, at home and in the community?

3. Discuss possible answers and complete the chart as a class.

Materials:

- Whiteboard and markers.

Procedure:

1. Write the word respect on the front board, ask students to share what respect means to them.

Ask: How is it demonstrated at school? At home? In the community?

2. Underneath the word respect create two columns and label: Examples of Respect and Disrespect.



Lesson 5: Respect and Worldviews (50 mins)

Outcome: DM 9.11

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom on page xii) or invite an Elder or oskâpêwis (Helper) to lead the smudge at the beginning of each section.

Materials:

Article: “Regina elder told she’s not allowed to smudge in her home by property manager” (page 42)

Procedure:

1. Activate prior knowledge: Ask students to give examples of how respect is demonstrated (i.e. towards the teacher, to a manager, to Elders, etc.) and display their responses on the board.
2. Share two insights with students:
 - Respect for self and others includes an understanding that each individual has their own ideas and beliefs about what respect means.
 - Showing respect towards ourselves and others includes acknowledging and sharing what our own boundaries are and respecting the boundaries of others.

Ask students for examples.

3. Tell students that it is helpful to read stories about cultural practices clashing with western beliefs because these stories reflect different worldviews. Give each student the article titled, “Regina elder told she’s not allowed to smudge in her home by property manager.”
4. Discuss as a class how people with different worldviews can come to a mutual respect.

Lesson Overview:

- Students will demonstrate respect for self and others.
- Students will learn about the concept of worldviews.
- Students will recognize worldviews and that respect may look different across different cultures.



Regina elder told she's not allowed to smudge in her home by property manager

Traditional spiritual practice vital to her everyday life, says Nellie Rider

By Brad Bellegarde, Reporter for CBC Indigenous based in Saskatchewan [CBC News](#)

Posted: Dec 14, 2017 8:06 PM ET

A Regina woman says she was shocked and confused when she received a letter from her property manager that said smudging was not allowed in her home.

The letter, which came last week, states smoking or creating smoke indoors is not allowed on the property.

"This also means smudging," a spiritual act common to many Indigenous cultures, "is not allowed indoors," the letter adds.

"I was very shocked," said Nellie Rider, who is an elder from Carry The Kettle First Nation, roughly 80 kilometres east of the city.

"It goes against my rights as a human being."

Rider said she has lived in the same half of the two-unit house for nearly two years and this was the first time she had been told about a no-smudging rule.

The letter Rider received from her property manager says, 'Smoke is smoke and creates the same issues no matter what it is used for.'

'It's part of us'

The act of smudging is common to many Indigenous cultures. Plants such as sage, sweet-grass and cedar are burned slowly to create smoke.

The smoke is then spread over the face and head, in a manner similar to washing with water.

"When we pray, we smudge first our prayers go up to the great spirit," said elder Sidney Kay from Kawacatoose First Nation. Sidney Kay, an elder from Kawacatoose First Nation, says smudging is a way of prayer for Indigenous people.

Kay said smudging is used in many ways, such as healing the sick or to get rid of bad spirits.

"It's a very great spiritual thing," he said.

"It's part of us. Indigenous people know what that smudging means. We believe in our smudge. [It's] our spiritual way."

Wood-burning fireplace

According to Rider, a new property owner took control in the summer, but she was told nothing would change in her lease and she wouldn't have to sign a new one.

She smudges daily, in the mornings and evenings.

"As Nakoda/Dakota people, we have to smudge because it's [one of] our seven laws of life, of living," said Rider.



“Every day I work hard, I come home and I have to purify myself by smudging. Now it seems that I can’t live these sacred laws of life that I’m supposed to be living.”

Rider stands by the wood-burning fireplace in her living room. After receiving the letter, she is worried she may need to find a new home.

Sharon Williams, the property manager for Rider’s home, said “smoke is smoke” when asked about the letter and why it specifically banned smudging.

Rider’s home is equipped with a wood-burning fireplace, however.

Asked about that, Williams said she wasn’t on the job when Rider rented the house and would have to review the rental agreement before commenting.

‘It is a religious practice’

Saskatchewan’s Office of Residential Tenancies said in an email that, when a property is sold, the new owner inherits the existing tenancy agreements.

The agency cautioned, however, that without seeing the agreement, “we are not certain whether the elder has the right to smudge or not.”

But Saskatoon-based human rights lawyer Larry Kowalchuk said regardless of the tenancy agreement, the Saskatchewan Human Rights Code protects freedom of religion and the Charter of Rights and Freedoms trumps all.

“I think it’s a violation of freedom of religion of an Indigenous person,” said Kowalchuk.

“It is a religious practice. It’s fundamental and an important aspect of Indigenous religion.”

Rider has not filed any formal complaints but said she would be willing to smudge with the property manager and explain what she does and why.

About the reporter - Brad Bellegarde was born and raised in Treaty 4 Territory. He holds an Indian Communication Arts Certificate from the First Nations University of Canada and a Bachelor of Arts in Journalism from the University of Regina. Follow him on Twitter @BBellegardeCBC

Lesson 6: Apply Tipi Teachings to Relationships (30 - 60 min)

Outcome: DM 9.11 Lesson Overview:

- Students will be able to apply the tipi teachings to relationships

Materials:

- Stone, feather or talking stick
- Optional: Chairs, smudging materials, and an offering (if facilitated by an Elder)
- White or blackboard
- Tipi Teachings Handout, for teacher reference (page 29)
- Sharing Circle Method Handout, for teacher reference (page 45)

Procedure:

1. Tell students that we will continue to focus on the tipi teachings in a sharing circle.
2. Review the Sharing Circle Method Handout with the students.
 - The teacher may not want to point out that the students have the option to pass.
3. Invite students to sit in a circle.
4. Facilitate an open and non-judgemental discussion on the tipi teachings.
 - Begin the circle by stating that all of the tipi teachings contribute to healthy relationships. Next, have the students focus on “thankfulness” by stating one thing that they are thankful for.

- For the second round, explain to the students that the focus will be on “sharing.” Tell the students that they will now give one compliment to another student. Once done, the person receiving the compliment should say, “thank you.”
- For the third round, explain that respect for self and others is also key in having healthy relationships. Have students share one thing that they do to show respect either for themselves or for another person.
- For the fourth and last round, have the students choose one tipi teaching that they will work on tomorrow and to give an example of how they will do that.

5. Conclude by sharing with the students the following insight:

- In talking about the tipi teachings, you were all able to name the teachings. Then, through this sharing circle, you had a chance to think about the tipi teachings more in depth. You were given the opportunity to apply the tipi teachings to yourself and others, which included your friends, classmates and family. When we actually have to put ourselves in a position to apply them or include them in our thoughts and actions, it is much more difficult than simply naming them. Thinking before reacting is a great practice to learn.

Evaluation: Observe for participation.



Sharing Circle Method Handout

Purpose:

Sharing Circles are a space for non-judgemental discussion where each participant is invited as an equal. Several steps help make this space open, safe, confidential, and foster quality discussion and insight.

Setting:

Sharing Circles can take place anywhere, however, a quiet place where conversations cannot be overheard, and where participants can be seated on the ground in an inclusive circle is preferred.

Sharing circle of five to fifteen participants are best.

Guidelines:

1. Participants are encouraged to say what is on their mind, although a focused question for the group may be most productive.
2. Participants are encouraged to address the focused question, and not to address what others in the circle have said, either positively or negatively.
3. Sharing circles are confidential, and no one may make reference to them outside of the moments shared in the circle.
4. Anyone can opt to pass or remain silent.
5. Everyone in the circle is invited to participate. The circle can move clockwise to ensure everyone is afforded equal chance to share, or a rock or feather maybe used to demonstrate who is currently talking.
6. Speakers have the ears of all other participants. No one else may speak at this time and no one must in any way cast judgement on what is being said, either verbally or non-verbally.
7. Participants must not only avoid casting judgement on others' words, but also must avoid putting themselves down.
8. Participants are invited to create or add their own guidelines to create an agreed-upon safe environment.



Lesson 7: Reflections on Respect (20 mins)

Outcome: DM 9.11

Lesson Overview

- Students will reflect on their own pre-conceived ideas as well as new learnings on the topic of respect. They will use the discussions on the newspaper article and the sharing circle to guide their understanding, using examples from one or both.

Materials:

- Journal
- Pen or pencil
- Rubric for Assessing a Journal Entry (page 47)

Procedures:

1. Tell students they will be writing a one page journal entry on how they show respect in their own life. They can share as many examples of respect that resonate with them from the discussions and activities covered in class.
2. Hand out and review Rubric for Assessing a Journal Entry with students.

Assessment:

Find attached Rubric for Assessing a Journal Entry to assess journal entries, and to get an insight into what the students are gathering from the unit / lesson so far. Teachers may want to use the discussion during the sharing circle to also assess student understanding in conjunction with their journal entry.



Rubric for Assessing a Journal Entry

Grading Criteria	Excellent	Acceptable	Minimal	Unacceptable
Content	Response is thorough and well written, with varied sentence structure and vocabulary; opinions always supported with facts.	Response is thoughtful and fairly well written; most opinions supported with facts.	Response adequately addresses some aspects of the assigned topic; opinions sometimes based on incorrect information.	Response consists of unsupported opinions only marginally related to the topic.
Idea Development	Excellent use of examples and details to explore and develop ideas and opinions.	Good reliance upon examples and details to illustrate and develop ideas and opinions.	Incomplete development of ideas; details and examples not always evident.	Ideas not clearly stated or developed.
Organization	Very logically organized; contains introduction; development of main idea (or ideas), and conclusion.	Contains introduction, some development of ideas, and conclusion.	Topics and ideas discussed somewhat randomly; entry may lack clearly defined introduction or conclusion.	Entry is unstructured.



Resources

1. Respect for Self and Others

In this lesson respect, as a tipi teaching, is emphasized to help students make the connection between respect for self, others, peers, and dating partners.

Can respect be taught? Of course it can! Parents do it all the time. Teachers do it too. Try these five lessons to help you weave the theme of respect into your curriculum and classroom routine:

http://www.educationworld.com/a_lesson/lesson/lesson329.shtml

There are many ways people show respect to others, and the more aware that students are of what those actions look and sound like, the more likely they are to incorporate those behaviors in their daily lives. Here are 35 activities students can do to learn the meaning and value of respect. There's one (and a few more) for each day of the month.

<http://www.micheleborba.com/Pages/BMI05.html>

Unit 1- miyo wâhkôhtowin – Good Relations



Section 2: Kinship

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Summary of Learning Outcomes

GRADE: 9

Unit 1: **miyo wâhkôhtowin**
Good Relations

Section 3:
Kinship

OUTCOME

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.

KNOW



- Kinship in Nêhiyaw/Cree worldview provides place for everyone to contribute and be acknowledged, including non-human entities.

UNDERSTAND



- Kinship behaviour requires each individual to recognize the impact that they and their actions have on others.
- Because we call our relatives by their relation to us (for example, cousin instead of David), our kinship relationships are more important than any other relationship to one another. (Knowing David as my cousin is more important than knowing him as David).

ESSENTIAL QUESTIONS

- Why are Nêhiyaw/Cree kinship terms useful or relevant?
- What is the Nêhiyaw/Cree Worldview on kinship relations?
- How does Nêhiyaw/Cree kinship shape the way I relate to and treat others?

BE ABLE TO DO



- Place self in relation to family members, extended family members and friends.
- Use Nêhiyaw/Cree kinship terminology.



Cree Kinship Backgrounder

- **wâhkôhtowin** means kinship in the Cree language. Our ancestors believed that a person's name was sacred. Therefore they did not call each other by name, but instead by relationship. This was their way of showing respect for each another.
- Kinship is an integral part of Cree culture. It encourages strong family ties with both immediate and extended family. Through kinship, children learn identity which allows them to be proud of their Cree culture.
- In every culture there is etiquette and protocol which must be followed. The Cree culture is no different. The rules of kinship are taken very seriously.
- Language plays an important role in the kinship system.
- The words at the end of many Cree prayers Kahkiya Niwakomekanak translates into "All My Relations," which means we are all related and speaks to the kinship of all things in creation.



Activating Prior Knowledge (30 mins)

Outcome: USC 9.2

Lesson Overview:

- Students will compare their worldviews with other students.

Materials:

- None

Procedure:

1. Ask students:
 - What is a worldview?
 - What is your worldview?
 - Where do you think your worldview comes from?
 - How does your worldview differ from others?

Tell students, “Let’s find out.”

2. Search for a few definitions online and read aloud.
3. Tell student to search for “Indigenous Worldview.”
4. Tell students to find a partner in the class and discuss the similarities and differences they came up with in their worldview.
5. Ask students: How are your worldviews alike and how are they different?
6. Partners share insights or findings with the class.

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom on page xii) or invite an Elder or os-kâpêwis (Helper) to lead the smudge at the beginning of each section.



Lesson 8: Ball of Yarn Activity (30 min-50mins)

Outcome: USC 9.2, USC 9.4

Lesson Overview:

- Students will begin to understand that we are all interconnected or related.

Materials:

- A ball of yarn
- Scissors

Procedure:

1. Tell students that they will be doing an activity which involves a ball of yarn.
2. Using a ball of yarn, the class will construct an interconnected web. Standing or sitting in a circle with your group, wrap a piece of yarn around one of your fingers. Keeping it wrapped on the finger, toss the ball to someone else in the group.
3. State something you appreciate about that person. The receiving person does the same until everyone in the group has become part of the web.
4. Start back at the beginning of the circle. Tell the group that they will be sharing something interesting about themselves. They have to keep sharing something new until another person has the same thing in common. When there is a commonality someone in the circle will say "me too." Toss the ball to that person and keep building the web until everyone has had a turn to say "me too."
5. Tell students the resulting web symbolizes the connectedness of the group, the available support and the trust factor that a classroom should build towards.



Lesson 9: miyo wâhkôhtowin Bingo (30 mins)

Outcome: USC 9.2, USC 9.4

Lesson Overview:

- Students will learn something new about their peers and their potential commonalities, helping to strengthen relationships in the classroom.

Materials:

- Bingo Cards (page 55)
- Pens/pencils

Procedure:

1. Give each participant a bingo card and a pen. Explain that the class has 20 minutes to mingle, introduce themselves and find people who match the traits on the card. They must put the person's name in the corresponding box or have the person sign the appropriate square.

2. The first person to fill five boxes across or down yells "BINGO!" and the game is over. For extra fun, give the winner a prize.
3. Ask students to share an interesting trait they learned about someone else or describe how they feel now that they know their peers better.
4. Have a class discussion. Ask students how this activity relates to *miyo wâhkôhtowin*? How did this activity explore kinship? Tell students to reflect back on the tipi teachings; what teachings best relate back to the values of kinship and *wâhkôhtowin* (good relations) to this activity?

Assessment: Observe for participation.

miyo wâhkôhtowin Bingo Card

Likes to read	Has had a broken bone	Is a good cook	Has more than 20 cousins	Has traveled out of province
Was born in another city/town/reserve	Doesn't like chocolate	Family speaks more than one language	Is always attached to their phone	Has slept in a tipi
Can run more than 5 kilometers	Has a younger sibling	FREE SPACE	Can somewhat play an instrument	Prefers wild meat over store bought
Likes to dance	Is afraid of spiders	Has been hunting	Has lived in a city	Has more than one sister
Shares a name with an ancestor	Prefers cats over dogs	Is the oldest of the family	Has lived with a grandparent	Can make bannock

Lesson 10: Kinship Circles (45 - 60 mins)

Outcome: USC 9.2, USC 9.4

Lesson Overview:

- Students will be able to recognize that they belong to a wider community.
- Students will see the complexity of Cree/Nêhiyaw kinship systems.

Procedures:

1. Give students the Kinship Terminology Handout (page 57).
2. Review the handout orally with students.
3. Using the Kinship Terminology handout, have students fill in the Blank Kinship Circles with the correct terminology. They may work in partners for this activity. To the best of each student's ability, they will personalize the Blank Kinship Circles by adding the names of their relatives where appropriate.

Materials:

- Kinship Terminology handout (page 57)
- [Kinship Circles \(PowerPoint handout\):
https://drive.google.com/open?id=11b-BoxrgyXG0GCv1LLxfZRpYY1-5krE_G](https://drive.google.com/open?id=11b-BoxrgyXG0GCv1LLxfZRpYY1-5krE_G)
- [Blank Kinship Circles \(PowerPoint handout\)](#)
- Board or projector

issues of not knowing who a family member is (mom, dad etc.). This is a good time to encourage a conversation about colonization and how it disrupted families. Even though we might not know a parent or grandparent, there was a time when families were closely connected. This was before diseases, the Indian Act, reserves, and residential schools. You do not have to go into great depths at this point, but discussing these occurrences will help students understand the disruption in families today. That being said, remind students it is important to be grateful for the people and relatives present in their lives.

Assessment: Find the attached Family Circle Rubric. It defines the criteria for the final circle assignment and how to differentiate between exceeding expectations and not yet meeting expectations.

Teacher's Note: Students may encounter

Kinship Terminology Handout

FEMALE	MALE
1. nikāwiy – mother/nohtāwiy – father	1. nikāwiy- mother/nohtāwiy – father
2. nisīmis – younger Sibling	2. nisīmis – younger sibling
3. nimis – older sister	3. nimis – older sister
4. nistēs – older brother	4. nistēs – older brother
5. nikāwīs – aunt(M) nisikos – Aunt(F)	5. nikāwīs – aunt(M) nisikos – aunt(F)
6. nimis/nisīmis – male/female cousin(M) nītim – female cousin(F)	6. nitawēmaw – female cousin(M) nītim – female cousin(F)
7. nistēs – male cousin(F) nīstaw – male cousin(M)	7. nicowām – male cousin(M) nīstaw – male cousin(F)
8. nisis – uncle(M) nōhcāwīs – uncle(F)	8. nisis – uncle(M) nōhcāwīs – uncle(F)
9. nicahkos – female cousin(M) nimis/nisīmis – male/female cousin(F)	9. nītim – female cousin(M) nitawēmaw – female cousin(F)
10. nītim – male cousin(M) nistēs – male cousin(F)	10. nīstaw – male cousin(M) niciwām – male cousin(F)
11. nōhkom – grandmother	11. nōhkom – grandmother
12. nimosōm – grandfather	12. nimosōm – grandfather
13. cāpan- great grandparents	13. cāpan – great grandparents

(M) = Mother's side of the family. (F) = Father's side of the family.

- If terms are not marked (M) or (F) they are used for both sides of the family.

○

Lesson 11: Autobiography through Photo-voice (60 mins)

Outcome: USC 9.2, USC 9.4

Lesson Overview: Students will create a photo autobiography.

Materials:

- Drawing paper pen/coloured pens / pencils
- Cell phone/cameras and computers
- Computer room

Procedure:

1. Tell students they will create a presentation called “photo-voice” using photos representing their kinship connections, including their immediate and extended family; and they will be presenting their photo-voice to the class as an autobiography.
2. Instruct students to collect photos digitally over the course of a week to create an autobiography of their life through photographs. Collect no more than 10 pictures.
3. Tell students they must create an introductory slide with the name, title and date of their autobiography.

4. Remind students they must add pictures of their family to their presentation. They can use programs such as Powerpoint, Emaze or Prezi to upload photos to their presentations.
5. Students will make their autobiographical presentation to the class by explaining their kinship connections to the people in the photos and creating narratives to go with the photos.

Teachers note: Photo-voice is a method in which participants present their point of view by taking photographs, and creating narratives to go with their photos. Photo-voice can be a powerful way to explore identity, sense of belonging and relationships through photography.

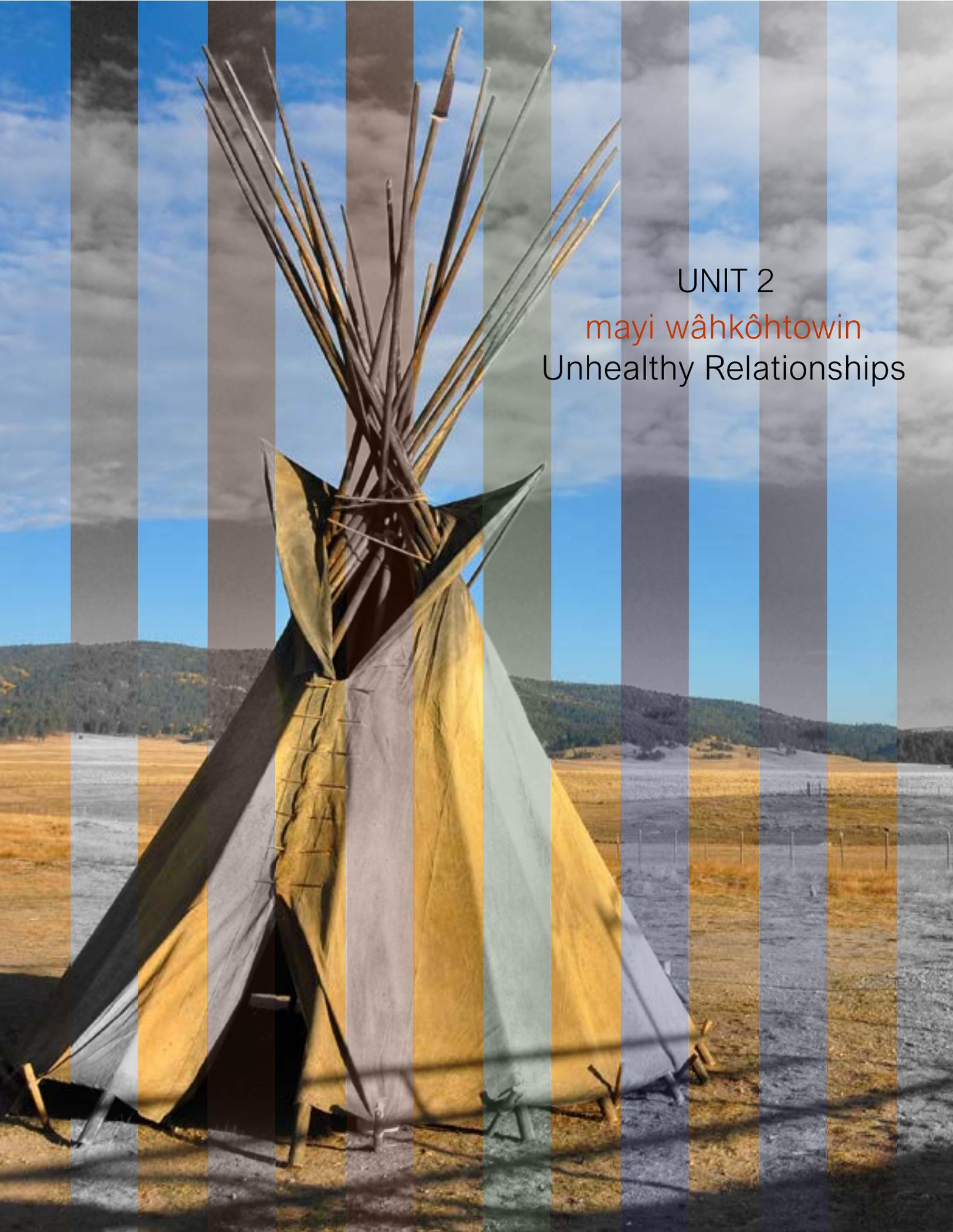


Resources

The Saskatchewan Indigenous Cultural Centre (SICC) has user-friendly charts that describe kinship terminology. Find them here:

<http://www.sicc.sk.ca/archive/heritage/sils/ourlanguages/plains/commonterms/boyskinshipchart.html>

<http://www.sicc.sk.ca/archive/heritage/sils/ourlanguages/plains/commonterms/girlskinshipchart.html>



UNIT 2
mayi wâhkôhtowin
Unhealthy Relationships

Unit 2: *mayi wâhkôhtowin* – Unhealthy Relationships



Section 1: Colonialism

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Unit 2 Glossary

Alliances: a merging of efforts or interests by persons, families, states, or organizations.
Apartheid: any system or practice that separates people according to color, ethnicity, caste, etc.

Colonialism: the control or governing influence of a nation over a dependent country, territory, or people.

Culminating: to reach the highest point, summit, or highest development (usually followed by in).

Discourage: to deprive of courage, hope, or confidence; dishearten; dispirit.

Discriminate: to make a distinction in favor of or against a person or thing on the basis of the group, class, or category to which the person or thing belongs rather than according to actual merit; show partiality.

Inequities: unfairness; favoritism or bias.

Internalize: to incorporate (the cultural values, mores, motives, etc., of another or of a group), as through learning, socialization, or identification.

Internalized oppression - (internalized colonialism, lateral violence): is a concept in which an oppressed group comes to use against itself the methods of the oppressor. For example, sometimes members of a marginalized group hold an oppressive view toward their own group, or individuals, or they start to affirm negative stereotypes of themselves.

Lateral violence: Lateral violence is a learned behaviour as a result of colonization and patriarchal methods of governing and developing a society.

Oppression: the exercise of authority or power in a burdensome, cruel, or unjust manner.

Personalize: the exercise of authority or power in a burdensome, cruel, or unjust manner.

Prominent: standing out so as to be seen easily; conspicuous; particularly noticeable.

Unconsciously: not conscious; without awareness, sensation, or cognition.

Summary of Learning Outcomes

GRADE: 9

**Unit 2: mayi
wâhkôhtowin** --- **Section 1:
Unhealthy Colonialism
Relationships**

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills.
- Examine local decisions that promote health.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/ used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Examine situations when personal safety maybe in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.
- Propose how existing community safety promotions / strategies could be more comprehensive.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Compare why and how people became involved in romantic relationships in the past and become involved in the present.
- Categorize similarities and differences that exist among cultural norms expectations regarding romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
- Analyze 'relationship violence' in the context of family and community norms.
- Analyze how the following might assist in planning to promote health:
 - a) examine how community norms might influence the support strategies available for healthy dating relationships
 - b) identify and practice the leadership skills needed to promote healthy dating relationships.

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Determine situations where youth may feel pressured/tempted to smoke, chew tobacco, drink, gamble, or use drugs.
- Determine and practice the communication skills necessary to clarify personal standards regarding addictions.
- Examine possible consequences of addictions on the health of self, family, and community.
- Assess family and community norms and expectations regarding addictions.
- Explore and describe the strengths within own family and cultural heritage, and of the struggles and challenges family and ancestors have faced related to addictions.

USC 9.7 Analyze tragic death and suicide as distressing community issues and appraise what supports and health promotions exist in the community to address these issues.

- Express insights regarding community beliefs about suicide.
- Analyze the factors that may increase the risk for suicide (e.g., having a serious physical or mental illness, feelings of guilt, victim of abuse, abusing alcohol or drugs, experiencing a major loss, such as the death of a loved one, breakups/divorce, unemployment, isolation).
- Investigate local and provincial health promotions to reduce tragic death and suicide.
- Examine ways to support self if contemplating suicide.
- Illustrate the healing (i.e., mental, emotional, spiritual) that is necessary for self, family, and community when a tragic death or suicide occurs.



OUTCOME

USC 9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.

- Determine the behaviours and local resources/supports that can help to attain positive sexual health outcomes.

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Assess personal skills for the purpose of promoting health.
- Discuss processes used to set goals and make decisions that promote health.
- Create a health promotion goal statement that addresses health challenges and/or embrace health opportunities.
- Evaluate goal statements to ensure they are clear, specific, measurable, and achievable.

KNOW



- Tipi teachings represent healthy Indigenous communities.
- Tipi teachings can help to return Indigenous individuals to individual, community, and family health.
- Colonialism is a challenge to Indigenous health and positive relationships with self, family, and community.

UNDERSTAND



- History of colonialism has a direct impact on relationships of Indigenous peoples to self, family, and community.
- Colonialism is not an insurmountable obstacle and can be addressed through community strengths in culture and identity such as tipi teachings.

BE ABLE TO DO



- Place self and community in relation to history of colonialism.
- Understand how tipi teachings can be used to create healthy individuals, relationships, communities.
- Identify ways in which colonialism disrupted healthy community norms.



ESSENTIAL QUESTIONS

- What is colonialism?
- How has colonialism disrupted or changed healthy Indigenous ways of being?
- How can Indigenous people revive and strengthen Indigenous ways of being to support healthy individuals, families, and communities?
- What is lateral violence?



Activating Prior Knowledge (30 - 50min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.11

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskapewis (Helper) at the beginning of each section.

Lesson Overview:

o Students will understand how colonization impacted Indigenous cultures.

Materials:

- o Classroom board
- o Computer room
- o Guided Questions handout

Procedure:

1. Ask students to think about what colonization is. Brainstorm and write responses on the board.

2. Distribute the Guided Questions handout. Students will work independently on computers to fill out the definitions and research questions.
3. When they are done have students pair up with a partner to discuss the examples they found.

Teacher note: A good resource on the history of Colonization in Canada can be found online at:

http://fnn.criaw-icref.ca/images/userfiles/files/LWM3_ColonialismImpacts.pdf



Guided Questions

Find the definition for the following terms:

Colonization --

Indigenous Peoples --

Research the following questions online:

What is an example of colonization in Canada?

What are the impacts of colonization on Indigenous peoples?

What are some examples of colonization on Indigenous peoples?



Lesson 12: Tipi Construct before Colonialism (50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.11

Lesson Overview:

Students will create and design the circular spokes of a Medicine Wheel as a visual representation of the tipi teachings.

Materials:

- 28 plain popsicle sticks (per group of 5)
- 1 to 3 medium-thin tipped markers (black and any other colour for each group of 5)
- 8 sheets of heavy white paper 8.5 x 11 (per group of 5)
- White glue (per group of 5)
- Clear tape (per group of 5)
- Tipi Construct Before Colonialism Example Photo (page 70)
- Optional: Pencil crayons, markers, paint

Procedure:

1. Divide students into groups of up to five students.

2. Each group requires 28 plain popsicle sticks, 1-3 markers, white glue, and 8 sheets of heavy white 8.5 x 11 paper, and tape.
3. One to two students tape together four pieces of paper to create a squared canvas.
4. Two to three students write the tipi teachings on one side of fourteen sticks in one colour then repeat on another fourteen sticks in the same colour.
5. They may want to write the teaching near the end of the sticks.
6. One student draws a circle in the centre of the canvas. The circle should be 2 to 3 inches in diameter.
7. As a group, students glue the tipi teaching poles around the circle, as if looking down into a tipi as it is being set up. They will be arranged around the circle like rays of the sun. See example photo.
8. Let students know that they will be using the second set of tipi teachings in the next lesson.

Tipi Construct before Colonialism - Example Photo



Lesson 13: The History of Colonialism (50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.11

Lesson Overview: Students will begin to understand the history of colonialism in Canada.

Materials:

- Second set of popsicle sticks/tipi teaching poles from Activity #1
- History of Colonialism handout (page 72)
- Tipi Construct After Colonialism Example Photo (page 79)
- Metacognition: Thinking About Thinking handout (page 75)

Procedure:

1. Students will work independently for this lesson.
2. Divide the second set of tipi teaching poles (from prior lesson) evenly amongst the students.
3. Tell students that they will need to sit attentively on their own for this activity.
4. Explain to students that they each hold some of the tipi teachings in their hand. Ask them to take a moment to look at their teachings carefully.
5. Explain to students that you will be reading about the History of Colonialism. Instruct students that, as they listen to the reading, if they hear something that disrupts or destroys a value, they will quietly break the popsicle stick/tipi teaching pole that has that value written on it.

Teacher's Note: *Metacognition* means “thinking about thinking”, “knowing about knowing”, or becoming “aware of one’s awareness” and higher-order thinking skills. It comes from the root word Meta, meaning “beyond”. Metacognition can take many forms; including knowledge about when and how to use particular strategies for learning or problem-solving.

Assessment: Have students complete the Metacognition: Thinking About Thinking handout. Have students save the metacognition handout in their binder.

History of Colonialism

The Fur Trade

In the 1600s, Europeans moulded powerful companies that would dominate the fur trade and become allies with First Nations for over two centuries. The French became allies with the Algonquin Nations, and the Iroquoian Nations became allies with the British. These alliances were mutually beneficial to both Europeans and First Nations.



Diseases

However, Europeans came from a different continent with different ways of life and illnesses. They brought with them many different diseases that First Nations were not previously exposed to. These diseases killed many Indigenous people in North America because they had not built up immunity and their medicines were not designed to treat these new illnesses.

Treaties

As time went on, the fashions in Europe changed and the beaver hats, that had driven the fur trade, eventually went out of style. Instead Europeans noticed the agriculture and settlement potential in North America. They wanted to colonize North America but first had to enter into treaties with First Nations. A treaty can be characterized in many ways – an agreement, covenant, or convention – between two or more groups of people. In 1701, the British Crown began to enter into treaty with First Nations to encourage peaceful relationships. This allowed them to actively pursue agriculture, settlement, and resource development in the North and West of Canada.



Between 1871 and 1921, eleven numbered treaties were negotiated in Canada that cover what is now Northern Ontario, Manitoba, Saskatchewan, Alberta, and parts of the Yukon, North West Territories and British Columbia. Under these treaties, First Nations agreed to share large areas of their territories with settlers from Great Britain and other European countries.

Settlers and First Nations people had different views about what the treaties entailed. First Nations agreed to share their lands in return for farm equipment, livestock, annual payments, ammunition, and rights to hunt and fish. These treaty terms guaranteed a continued livelihood for First Nations. Other treaty terms included schools on reserves, translated as a treaty right to education. Treaty Six also included health care provisions. However, governments saw the treaties as a means to gain access to, and control over, First Nations territories.

First Nations entered into treaties to protect and ensure a livelihood for future generations. Many Nations agreed to treaty because their people were facing starvation as their traditional foods (buffalo, in particular) were severely diminished. First Nations did not believe they were giving up all of their territories, nor were they able to comprehend extinguishing all rights and title to their

land forever. First Nations had no intention of giving up their traditions or being placed in situations of forced assimilation.

Indian Act - 1876

The Indian Act was not part of the treaties, it was legislation passed by the Canadian government without First Nations consultation or consent. It was created for the purpose of assimilating and colonizing First Nations peoples. It allowed the government to regulate and control many aspects of First Nations lives across Canada including residency, membership, cultural practices, and education.

The conflicting goals between what was negotiated in the treaties and what was forced by the Indian Act caused poor relations between First Nations and the Canadian government. The Indian Act also created the bureaucracy of Indian Affairs. First Nations peoples were treated as problems that needed to be administered by the Canadian government.

Impacts of the Indian Act on First Nations Peoples 1876- Present Day

- Many First Nations lost their customs, traditions and languages
- Family ties were broken
- Children were removed from their families
- Freedom of movement was restricted
- Women faced discrimination in the Indian Act
- First Nations peoples were not allowed to practise their spiritual ceremonies
- Many First Nations peoples lost their identity through enfranchisement
- First Nations parents lost parenting skills
- First Nations lost the right to determine their own membership
- Traditional leadership was replaced by elected Band Councils
- Limited access to education
- Loss of lands
- Loss of resources
- Loss of traditional lifestyles
- Loss of freedom
- Limited opportunity to sell agricultural goods

Residential Schools

Residential schools were a prime method of assimilation. Beginning in the early 1900s, children were forced to attend residential schools and were forcibly taken from their homes by priests, Indian agents, and police officers. If the parents did not comply, they were sent to jail and fined. The schools were mainly run by the Catholic, Anglican and United churches. The Churches were in charge of the day-to-day operation of the schools, and the government was in charge of the funding them.





There were 130 residential schools across Canada.

Residential schools were harsh and, at times, life threatening. All children had their hair cut short and their clothes were replaced with uniforms. Children's names were changed to European names and they were forbidden to speak their language, often beaten when they did. First Nations traditions and ceremonies were banned and demonized. There was an official policy stating that children between the ages of 7 and 15 had to attend residential school. Some did not see their families from the day they entered school until they left at age 15. Many children suffered from physical, mental and sexual abuse and many died from disease, such as tuberculosis, and from malnutrition.

Beginning in 1969, church-run schools began to transfer to First Nations who took responsibility for them. The Department of Indian and Northern Affairs continued to fund the schools. The last federally run residential school in Canada closed in 1996.

The 60s Scoop

The 60's Scoop was a Canadian practice that began in the 1960s and lasted until the 1980s, where over 20,000 First Nations and Metis children were taken from their parents and families without any consent and put into foster care. The children were usually placed with, or adopted by, white middle class families in Canada, the United States, and even Europe. It was justified by governments implying that First Nations people were not providing for the needs of their children. However, many First Nations people saw this as another act of colonialism and genocide. Many of these children grew up without knowledge of their First Nations identity, families, or culture.

Between the 1960s and Now

Despite the effects of colonization, many First Nations are successful in all areas of life including medicine, the justice system, education, traditional spiritual practices, child welfare, governance, modelling, acting, singing, art, writing, and so on. However, the sharing of land and control over it by the federal and provincial governments continues to be a major concern for First Nations and continues to result in practices that continue to place First Nations at a disadvantage. First Nations are ignored and underrepresented when governments and industries make decisions that affect First Nations land and well-being. There are three times as many First Nations children in the child welfare system then there was at the height of residential school. Indigenous people are 10 times more likely to be jailed than non-Indigenous Canadians. Although residential schools have been closed for many years, the intergenerational effects continue to reverberate in First Nations families and, at the same time, non-Indigenous governments continue to seek power over First Nations people and lands.



Metacognition: Thinking about Thinking Handout

Question	Answer
What did we do?	
Why did we do it?	
What did I learn today?	
How can I apply it?	
What questions do I still have about it?	

Lesson 14: Tipi Construct after Colonialism (20- 30 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.11

Lesson Overview:

- Students will be able to relate the tipi teachings to the effects of colonialism.
- Students will create a second visual to represent the ravages of colonialism.

Materials:

- Broken popsicle sticks/tipi teaching poles from the previous lesson
- Index cards
- Medium-thin tipped markers (one for each group member)
- Exit Slip handout (page 77)

Procedure:

1. Have students return to their initial groups.
2. In these groups, direct students to re-view each teaching.
 - Ask students to take turns explaining to one another which pole they broke at which time during the reading of the History of Colonialism.
 - Students can share why this aspect or event in colonialism disrupted the tipi teaching.

Option 1: One student could be the note taker and write notes about why each pole was broken on index cards. Use one index card per tipi pole.

Option 2: Students can write on the other end of each broken tipi pole a word that summarizes the opposite of this teaching (in other colour/colours). For example, on the pole for “hope,” write “pessimism;” on the pole for “good child rearing,” write “neglect” or whichever word comes to mind as an opposite. A list of examples is attached.

3. Students continue the activity by recreating the same tipi pole circle they had previously, with their broken tipi teaching poles.
 - If they have index cards with notes on colonialism, attach these to the canvas.

Evaluation: Evaluation will be completed at the end of the section when students fill out a Personal Reflection Handout.

Assessment: Students will complete the Exit Slip and place in their binders.



Exit Slip

3	Things I learned today...
2	Things I found interesting...
1	Question I still have...

Lesson 15: Group Discussion (50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.11

Lesson Overview:

- Students will be able to summarize colonial oppression.
- Students will draw own conclusions through personal reflections.

Materials:

- Tipi Teachings Handout (page 29)
- Tipi teachings poles/popsicle sticks before and after colonialism
- Tipi Teachings and Their Disruptions and Tipi Teachings and their Disruptions Answer Key (pages 80, 81)
- Personal Reflection Handout (page 82)
- Personal Reflection Rubric (page 83)
- The History of Colonialism handout (page 72 - 74)

Procedure:

1. Review each of the tipi teachings.
2. Give students a copy of the History of

Colonialism.

3. Give students a copy of the Tipi Teachings and Their Disruptions handout. They have 20 minutes to complete the handout by identifying how the tipi teaching was disrupted and what historical event disrupted it.

4. Discuss the handout as a class.

- Ask them – How has colonialism affected the values reflected in the tipi teachings?

5. Display the tipi teaching poles before and after colonialism in the classroom for the rest of the term.

Evaluation: To complete this section, students fill out the Personal Reflection Handout.

Answers can be assessed with the Personal Reflection Rubric.

Tipi Construct after Colonialism - Example Photo



Tipi Teachings and their Disruptions

Tipi Teaching	Historical event causing disruption	Disruption
Respect		
Obedience		
Kinship		
Happiness		
Hope		
Faith		
Humility		
Cleanliness		
Thankfulness		
Love		
Strength		
Sharing		
Ultimate protection		
Good Child Rearing		

Tipi Teachings and their Disruptions: Answer Key

Tipi Teaching	Historical event causing disruption	Disruption
Respect	Indian Act: Forbid ceremonies and gatherings making them illegal.	Disrespect/Despise
Obedience	Indian Act: Freedom of movement restricted. Forced to stay on reserve.	Disobedience/Rebellious
Kinship	Residential schools and 60s Scoop removed First Nations. Family ties were broken.	Disconnected
Happiness	Indian Act: Loss of traditional lifestyles, customs and culture.	Despair/misery/sadness
Hope	Indian Act: Indians were treated as problems by Canadian Government.	Pessimism
Faith	Residential School abuses.	Mistrust
Humility	Indian Act: Loss of land, customs, traditions, languages.	Pride
Cleanliness	Indian Act: Forbidden to practice ceremonies.	Dirtiness
Thankfulness	Indian Act: Canadian government took control of all the resources.	Ungrateful
Love	Residential Schools. Indian Act, children forcibly removed from home.	Hatred/Hate
Strength	Indian Act: Limited opportunity to sell goods and control resources.	Weakness
Sharing	Treaty signing was to share the land. Broken Treaty Promises.	Taking
Ultimate protection	Residential Schools and 60s Scoop.	Abandon/Neglect/Give Up
Good Child Rearing	Residential Schools disrupted traditional parenting practices.	Neglect/Ignore



Personal Reflection Handout

Student Name: _____ Date: _____

You have been learning about the tipi teachings. Which tipi teachings mean the most to you? Why?

What did you know about colonialism before today's lesson? What did you learn today that surprised you?

Why do you think we used the tipi teachings to discuss the impact of colonialism?

What knowledge and understandings will stay with you for a long time?

Personal Reflection Handout

CATEGORY	4-Exceeding Expectations	3-Meeting Expectations	2-Beginning to Meet Expectations	1-Not Yet Meeting Expectations
Effort	Student has written five or more sentences in each answer box.	Student has written 2-3 sentences in each answer box.	Student has written one sentence in each answer box.	Student has written nothing in each answer box.
Knowledge Acquisition	Student discusses five or more Tipi Teachings/colonial events covered in lesson.	Student discusses three or more Tipi Teachings/colonial events covered in lesson.	Student discusses one to two Tipi Teachings/colonial events covered in lesson.	Student discusses less than one teaching/colonial event covered in the lesson.
Personal Application	Student is able to personalize and generalize to their community significance of the Tipi Teachings and colonialism.	Student is able to personalize the use of Tipi Teachings and knowledge of colonialism.	Student demonstrates understanding that Tipi Teachings and colonialism have personal and community effect.	Student cannot personalize or generalize Tipi Teachings or colonialism.



Resources

1. Background

A large number of excellent works provide background on colonialism. The following are well-recognized and thorough publications:

Carter, Sarah. *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal and Kingston: McGill-Queen's University Press, 1993.

Christenson, Deanna. *Ahtahkakoop*. Ahtahkakoop Publishing. 2000.

Daschuk, James. *Clearing the Plains: Disease, Politics of Starvation, and the Loss of Aboriginal Life*. Regina: University of Regina Press, 2013.

Miller, J.R. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto: University of Toronto Press, 2000.

Miller, J.R. *Lethal Legacy: Current Native Controversies in Canada*. Toronto: McClelland & Stewart, 2004.

Van Kirk, Sylvia. *Many Tender Ties: Women in Fur Trade Society, 1670-1870*. Winnipeg: Watson and Dwyer Pub., 1980.

The website by Historica Canada (<https://www.historicacanada.ca/>) is an excellent resource for any Canadian history topics including treaties, residential school, the Indian Act etc. They have recently added a Heritage Minute dealing with residential schools.

<http://www.otc.ca/>

2. Treaties

A detailed book on the history of treaty-making is a collaboration between three well-known scholars and the Office of the Treaty Commissioner:

Ray, Arthur, J.R. Miller, and Frank Tough, *Bounty and Benevolence: A History of Saskatchewan Treaties*. Montreal and Kingston: McGill-Queen's University Press, 2002.

Cardinal, Harold and Walter Hildebrandt, *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Calgary: University of Calgary Press, 2000.

The Office of the Treaty Commissioner also has significant resources on not only Treaties (including how to teach treaties in the classroom) but also other aspects of colonialism and reconciliation.



3. Residential Schools

Several books provide extensive background on the residential school experience:

Miller, J.R. *Shingwauk's Vision: A History of Native Residential Schools*. University of Toronto Press, 1996.

Milloy, John S. *A National Crime: The Canadian Government and the Residential School System, 1879-1986*. Winnipeg: University of Manitoba Press, 1999.

The Truth and Reconciliation Commission's website also has a list of resources as well as current projects underway. Included is their research and resources for educational purposes:

<http://www.trc.ca/websites/trcinstitution/index.php?p=9>

The online exhibit, *Where are the Children* is very extensive with additional resources for reading (at any age), an educational kit that can be ordered, stories, photos, and videos.

<http://wherearethechildren.ca>

4. 60s Scoop

An online website by the First Nations and Indigenous Studies Department at the University of British Columbia provides excellent articles on many aspects of colonialism. Included is an overview of the 60's Scoop and its implications:

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/sixties-scoop.html>

60's Scoop expert Dr. Raven Sinclair has also provided a short background piece and introduction to further reading at *Origins Canada: Supporting those Separated by Adoption*:

<http://www.originscanada.org/aboriginal-resources/the-stolen-generation/>

5. Current Issues

The current issues section of the *History of Colonialism Overview* focuses on three issues: resource development, children in care, and Indigenous people in custody. However, there are many social issues today that continue as a direct result of colonialism including the epidemic of missing and murdered Indigenous people, family violence, high rates of suicide, language loss, and poor health and educational outcomes.

Below is a short digest of some of these issues (the above mentioned book, *Lethal Legacy* by J.R. Miller helps to make connections between historical wrongs and contemporary issues between Indigenous and non-Indigenous Canadians.



Resource Development

The National Observer is a Canadian publication devoted to news stories on climate change and the environment. Recent articles highlight Indigenous rights and fights in regards to resource development:

<http://www.nationalobserver.com/2016/09/12/news/after-dakota-pipeline-battle-indigenous-people-say-they-share-unprecedented-unity>

Children in Care

The First Nations Caring Society has become an important organization that addresses the education, health, and other social disparities on-reserve that lead to high numbers of children in care. The website includes research as well as fact sheets:

<https://fncaringsociety.com/who-we-are>

Indigenous People in Custody

Much investigative reporting has been done around the issue of high numbers of incarceration of Indigenous peoples. A few recent articles are here:

2013:

<http://www.cbc.ca/news/politics/aboriginal-corrections-report-finds-systemic-discrimination-1.1338498>

Original Research by Saskatchewan defence Lawyer James Scott, 2014:

http://www.spmlaw.ca/scdla/JimScott_sentencing_bias_2014.pdf

2015:

<http://aptn.ca/news/2015/05/28/calls-public-inquiry-saskatchewans-incarceration-aboriginal-people/>

2016:

<http://www.macleans.ca/news/canada/canadas-prisons-are-the-new-residential-schools/>

Missing and Murdered Indigenous Women and Girls

In regards to missing and murdered Indigenous women and girls, many organizations have published research and opinion pieces. Amnesty International wrote one of the earliest reports on this issue, and has a webpage devoted to research and resources:

<http://www.amnesty.ca/our-work/campaigns/no-more-stolen-sisters>

CBC has also been awarded for its journalism covering the stories of missing and murdered Indigenous women and girls:



<http://www.cbc.ca/missingandmurdered/>

The Native Women's Association of Canada (NWAC) has provided a brief backgrounder on the connection between colonialism and violence against Indigenous women:

https://nwac.ca/wp-content/uploads/2015/05/Fact_Sheet_Root_Causes_of_Violence_Against_Aboriginal_Women.pdf

Family Violence

Family violence takes place at high levels amongst Indigenous peoples due to the overwhelming depressive and debilitating effects of colonialism. This brief research paper does not examine these actors that create family violence but does include statistics on the high numbers amongst Indigenous families:

<http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>

The Aboriginal Healing Foundation has several research reports. This report overviews various theories of the root causes of violence in Aboriginal families:

<http://www.ahf.ca/downloads/domestic-violence.pdf>

Suicide

Many news articles reflect on the high levels of suicide in many Aboriginal communities. More recent articles do make the connection between strengthening communities through Indigenous values and cultural revitalization and reducing youth suicide:

March 24, 2016

<http://news.nationalpost.com/news/canada/weight-of-an-unbearable-past-history-of-colonial-violence-could-be-leading-to-suicides-in-innu-community>

April 19, 2016

<http://www.cbc.ca/news/indigenous/suicide-first-nations-snuneymuxw-1.3536821>

July 8, 2016

<http://www.theglobeandmail.com/news/national/attawapiskat-four-things-to-help-understand-the-suicidecrisis/article29583059/>

The Centre for Suicide Prevention has a short backgrounder that also links to its several resources to prevent youth suicide on reserve:

http://www.aascf.com/doc_view/15706-ie-info-exchange-canada-s-aboriginal-communities-and-suicide or can be found on their website: <https://www.suicideinfo.ca/resource/indigenous-suicide/>

Unit 2: *mayi wâhkôhtowin* – Unhealthy Relationships



Section 2: Internalized Oppression

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Summary of Learning Outcomes

GRADE: 9

Unit 2: **mayi wâhkôhtowin**

Unhealthy Relationships

Section 2:
Lateral Violence
/ Internalized
Oppression

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills.
- Examine local decisions that promote health.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Examine situations when personal safety may be in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.
- Propose how existing community safety promotions / strategies could be more comprehensive.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Compare why and how people became involved in romantic relationships in the past and become involved in the present.
- Categorize similarities and differences that exist among cultural norms expectations regarding romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
- Analyze 'relationship violence' in the context of family and community norms.
- Analyze how the following might assist in planning to promote health:
 - a) examine how community norms might influence the support strategies available for healthy dating relationships
 - b) identify and practice the leadership skills needed to promote healthy dating relationships.

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Determine situations where youth may feel pressured/tempted to smoke, chew tobacco, drink, gamble, or use drugs.
- Determine and practice the communication skills necessary to clarify personal standards regarding addictions.
- Examine possible consequences of addictions on the health of self, family, and community.
- Assess family and community norms and expectations regarding addictions.
- Explore and describe the strengths within own family and cultural heritage, and of the struggles and challenges family and ancestors have faced related to addictions.

USC 9.7 Analyze tragic death and suicide as distressing community issues and appraise what supports and health promotions exist in the community to address these issues.

- Express insights regarding community beliefs about suicide.
- Analyze the factors that may increase the risk for suicide (e.g., having a serious physical or mental illness, feelings of guilt, victim of abuse, abusing alcohol or drugs, experiencing a major loss, such as the death of a loved one, breakups/divorce, unemployment, isolation).
- Investigate local and provincial health promotions to reduce tragic death and suicide.
- Examine ways to support self if contemplating suicide.
- Illustrate the healing (i.e., mental, emotional, spiritual) that is necessary for self, family, and community when a tragic death or suicide occurs.



OUTCOME

USC 9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.

- Determine the behaviours and local resources/supports that can help to attain positive sexual health outcomes.

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Assess personal skills for the purpose of promoting health.
- Discuss processes used to set goals and make decisions that promote health.
- Create a health promotion goal statement that addresses health challenges and/or embrace health opportunities.
- Evaluate goal statements to ensure they are clear, specific, measurable, and achievable.

KNOW



- Internalized oppression is not one person's fault.
- Internalized oppression is not the fault of one group of people.
- Everyone can take part to combat internalized oppression.

UNDERSTAND



- Internalized oppression can result in disrespect to self and others of the same group.
- Internalized oppression is the effects of colonialism turned inward on the individual and group.

BE ABLE TO DO



- Explain what internalized oppression is and how it operates in individuals and communities.
- Relate self to concept of internalized oppression.
- Identify strategies to cope with or undermine internalized oppression.



ESSENTIAL QUESTIONS

- What is lateral violence/ internalized oppression?
- How does lateral violence/ internalized oppression affect individuals, communities, and families?
- What can individuals do to combat lateral violence/internalized oppression?



Activating Prior Knowledge (10- 20 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, USC 9.10, DM 9.11

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskapewis (Helper) at the beginning of each section.

Lesson Overview:

o Students will be able to draw own conclusions on colonialism and the impacts on self and community.

Materials:

- o Tipi Teachings Handout (pg. 29)
- o Black or White Board

Procedure:

1. Ask students to recall the tipi teachings of happiness, hope, faith, and humility.

- What do they remember about these teachings? Use the Tipi Teachings Handout for guidance.

- Write responses on the board.

2. Ask students if they have any new insights or ideas about what these tipi teachings mean to them today?

3. Tell students to consider these teachings throughout the lesson because at the end of this section they will write a letter to themselves.

Lesson 16: Video - We Shall Remain (20- 30 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, USC 9.10, DM 9.11

Lesson Overview:

- Students will be able to generalize on the effects of colonialism and lateral violence/internalized oppression.

Materials:

- Video - We Shall Remain which can be found online at: <https://www.youtube.com/watch?v=GsoiwY6YjSk> and it is also on the flash drive included with this material
- Projector
- Tipi Teachings Handout (page 29)
- We Shall Remain Questions handout (page 95)

4. Ask follow-up questions to return students to the tipi teachings:

- Which tipi teachings are affected by lateral violence/internalized oppression?
- Which tipi teachings will help individuals, families, and communities to overcome lateral violence/internalized oppression? Why?

Teacher's Note: The terms lateral violence and internalized oppression are being used interchangeably in this curriculum to explain the phenomena of the adoption of foreign colonial beliefs (of racism, discrimination by one dominant group to another).

Procedure:

1. Watch video.
2. Hand out We Shall Remain Questions and give students 15 minutes to answer.
3. Discuss the video and the questions as a class.





We Shall Remain Questions

1. What did you like about the video?

2. What did the video say about colonialism?

3. What did it say about the effects of colonialism?

4. What did the video suggest could help overcome the effects of colonialism and internalized oppression?

Lesson 17: Healing from the Effects of Lateral Violence (50- 60 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC9.9, USC 9.10, DM 9.11

Lesson Overview:

- Students will be able to apply critical thinking on the effects of lateral violence.

Materials:

- Reading – Aboriginal Lateral Violence Fact Sheet by the Native Women’s Association of Canada (NWAC): <https://drive.google.com/open?id=1fD5nr-WUTiS1Z1cb98Mg2QfmPkXXpfWVd>
- Highlighters

Procedure:

1. Hand out the NWAC Lateral Violence Fact Sheet. Read the hand out and ask students to follow along.

- Students might want to highlight sentences or sections that stand out to them.

2. Lead a group discussion with the following questions:

- In your own words, what is lateral violence?
- Are the examples relevant your own experiences?
- Have you seen things like this happen?
 - What are examples?
 - What were the results?

3. Brainstorm examples of lateral violence in First Nations communities.

4. Ask the following questions:

- Why does lateral violence occurs?
- How can we, as First Nations people, heal from lateral violence?
- What can you do as individuals, and as a class, to overcome lateral violence?

Evaluation: Evaluation is based on the final activity which is the Student Letter in Section 2.



Lesson 18: Concept Map Collage (100 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, USC 9.10, DM 9.11

Lesson Overview:

- Students will be able to create a concept map on lateral violence.

Materials:

- Reading – NWAC Aboriginal Lateral Violence fact sheet: <https://drive.google.com/open?id=1fD5nrWUTiS1Z1cb-98Mg2QfmPkXXpfWVd>
- Scissors and glue
- Poster Board (one per student)
- Index Cards
- Markers
- Concept Map Example (page 98)

Procedure:

1. Hand out the NWAC Lateral Violence Fact Sheet to students.
2. Have students write “Lateral Violence/ Internalized Oppression” in the center of the poster board. Explain to students that they will be creating their own concept maps on

poster board to show their understanding of lateral violence/internalized oppression.

3. Students create a concept map demonstrating their understanding of lateral violence and internalized oppression.

- Using their copies of the handout, students will cut out each paragraph and glue them onto their poster board.

- They are not required to use every paragraph in this activity.

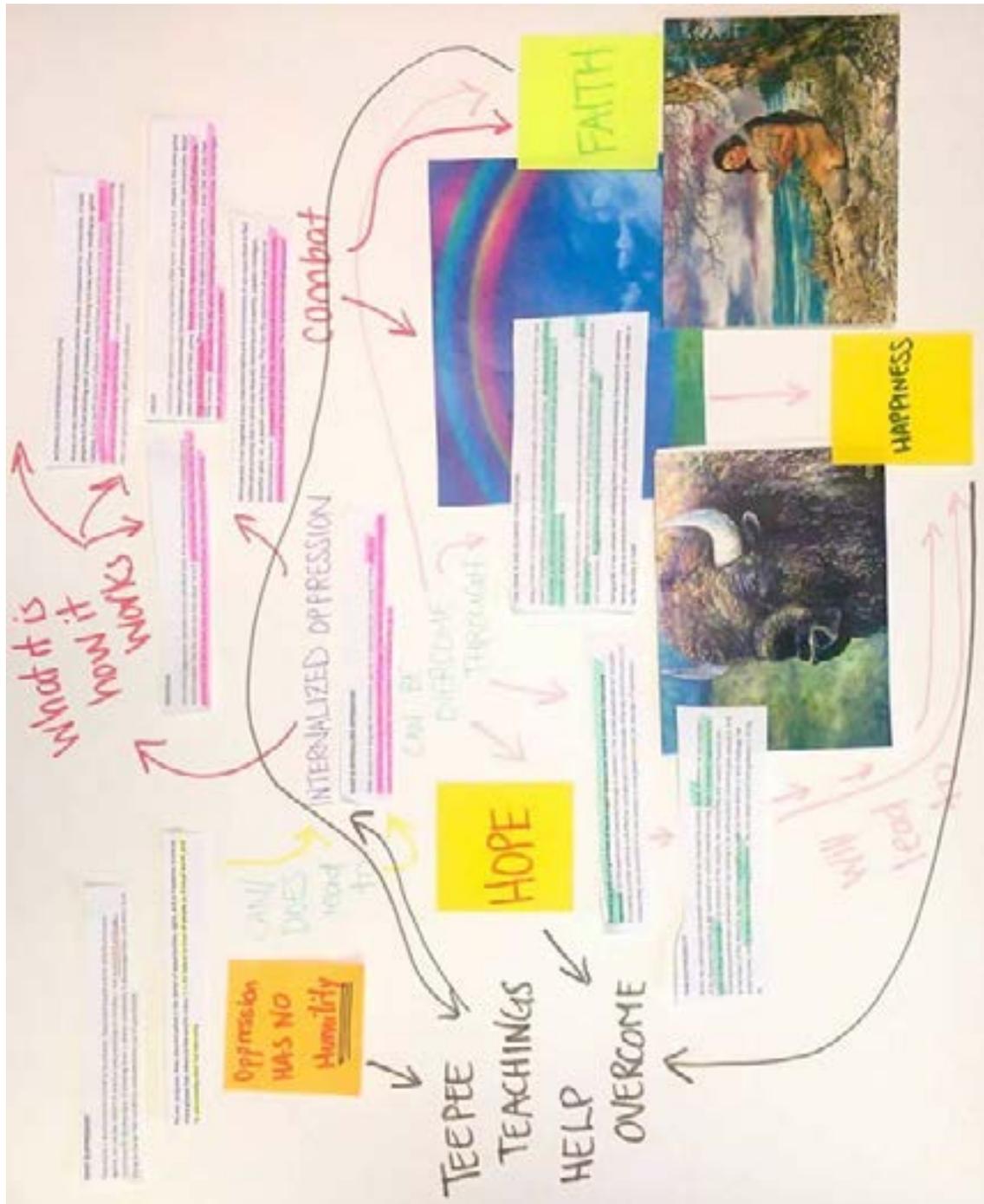
- They may use index cards, markers, or other art work to personalize their understanding of lateral violence.

- Students should use connector nodes to demonstrate how the concepts from the article connect to one another.

- Additionally, they can add any tipi teachings that they think are relevant (see Concept Map Example).

4. This concept map collage can be displayed for the rest of the term or for other students in the school.

Concept Map Example





Lesson 19: Letter to Self (100 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, UC 9.10, DM 9.11

Lesson Overview:

The students will formulate their own conclusions about lateral violence and internalized oppression.

Materials:

- Paper, pens and envelopes
- Informal Letter Outline (page 102)
- Letter to Self Rubric (page 103)

Procedure:

1. Read the Sample Letter to students.
2. Ask students for examples of lateral violence and internalized oppression from the letter and write them on the board.
3. Ask students for examples from the letter that illustrate how to overcome lateral violence and internalized oppression. Write examples on the board.
4. Tell students to write a letter to themselves when they were younger (i.e. ten years old) explaining what lateral violence

and internalized oppression are based on what they have learned in this lesson and how to overcome it.

- They should interpret what they learned and put it in their own words. Tell students that it is good to be Indigenous and they should not feel ashamed because of how lateral violence and internalized oppression have affected First Nations families and communities; rather, they should feel empowered to be Indigenous.
- Students should include examples of lateral violence and internalized oppression and formulate a plan to overcome oppression.
- Give students the Informal Letter Outline as a guide.

Evaluation:

Show students that you have put their letters in envelopes and will keep these letters for them. Ask students if they would like to open them at the end of term or if they would like you to keep them for them until a later date (for example, graduation). Evaluate student understanding with the Letter to Self-rubric.



Sample Letter to Self

Dear younger Kalissa,

Pick your head up, things are going to get better, I promise.

I know you're confused right now. I know you're wondering why Mom hasn't come back. It's been weeks. I can tell you right now that everything is going to be ok, but it won't change the fact that sometimes things are not ok.

There will be some tough times ahead, and a lot of them will come from not loving yourself, not knowing who you are, and not having a mother around to teach you all the things a mother should.

You will end up living with Dad, and the boys will be there for a bit too, but your older brothers will eventually leave because of Dad's verbal and physical abuse. It's probably for the best that they left but it will be hard on you. You will all be split up and become disconnected over the years and you will have to watch out for Ross, because he's your baby brother and he needs you to protect him and to be strong.

High school will have its ups and downs. Grade 9 will be a low point. You are going to start rebelling against Dad. He will always be hard on you and expect more from you. You are going to get fed up and quit dance, basketball, track and volleyball. I'm telling you right now, it's not going to be the best choice you make, but I know you are hurting and don't know what else to do.

After many years of vowing not to do drugs or drink, you will fall into the pressure from others and not wanting to feel the way you do anymore. You won't overdo it at first, because you have that fear of becoming like your mom, or your aunties and uncles—many of whom are addicted to drugs and alcohol.

You will hear people speak about Indigenous people in very negative ways. They will laugh and say they are all drunks, lazy, violent, and live on welfare. You will be defensive at first but then over time wonder if they are right, because you did grow up around drunks and violence and on welfare. This is where it will start for you. You will have no idea who you are so you will try to fit in anywhere.

You have never had the opportunity to learn Cree. Dad barely speaks it himself because he grew up during a time when people felt ashamed to be Indian. It will be ok though, you will learn some when you get older.

You will struggle mental health issues like anxiety and depression. It isn't going to be easy and it will be exhausting. People will ask "why can't you just be happy" and you will wonder the same thing for a long time.

You will go to your first sweat at the age of 20, I know that's crazy, but I say better late than never. You will ask for your name and the grandfathers will give it to you. It is really going to help



you be strong and grow over the years. This name will help lead you to many beautiful things in life. You will remember you have a purpose here. We all do.

You see, some of us are here to help people, some are here to be mothers, some are here to be activists who help pave the way for change, and some are here to love. The possibilities are endless, and the best part is you get to choose what you want to do; who you want to be.

You will learn that our thinking really affects our lives. If we choose to focus on chaos, struggle, and dwell on things, then that is what we will experience. As human beings we have a lot of power, but they don't tell you about it and I'll never understand why, but I am here to tell you about it now.

Your thoughts and feelings turn to things and that is how powerful you are. So imagine if you think about joy, laughter, love, and happiness—the way life is meant to be expressed. But for a long time you will think “why does this have to happen to me,” “I'm not good enough.” or “I don't deserve to be loved” and these thoughts will hurt you. They will eat at your core and you will miss out on so much because you think and believe these things to be true. You will learn and understand this later on in life, but wish you had known it when you were a lot younger. It's ok, keep your head up.

You will learn to not believe everything people say, including your own family. You will stop believing the negative things you hear about Indigenous people and learn to love yourself. You will create new beliefs for yourself that make you feel good and alive, such as “I am enough,” “I am worthy,” and “I am lovable.” You will learn how powerful you really are.

Praying and expressing gratitude will become the first thing you do when you wake up in the morning. When we are grateful, we are provided with more things and experiences to be grateful for.

You will enjoy being a part of Indigenous culture and it will spark a craving within you to learn more about other cultures. You will travel all around the world and experience so many wonderful things.

Life is a beautiful gift. It is precious. It's also hard, and sometimes it sucks. Many people struggle with depression, suicidal thoughts and addictions and it's important to ask for help and talk to others about your feelings. Please just trust that there is so much more to life than how you're feeling in this moment. You have so much to live for.

Pick your head up, things are going to get better, I promise.

Love,

Kalissa



Informal Letter Outline

Date

Salutation: The most common salutation in an informal letter is, “Dear” followed by a Colon.

Example: Dear Maria,

Introduction: The first paragraph consists of an introduction to your younger self. It can be about why you are writing the letter, or include a memory that will help connect to the body of the letter. You may want to introduce your older self.

The Body: Can be 2-4 paragraphs that include the message you want to get across, along with any details you want to express.

The Conclusion: The last paragraph will be the conclusion where you wrap everything up. You can sum up your own main idea in this paragraph. You can include a strong empowering statement as an option.

Ending: In an informal letter, you can end your letter with any of the following words or phrases:

- Love
- Lots of Love
- Best Wishes
- Yours Forever
- Yours

The ending you choose will be followed by a comma.

Example: Yours,

- Hit ‘enter’ twice
- Write your name

Letter to Self - Rubric

CATEGORY	4-Exceeding Expectations	3-Meeting Expectations	2-Beginning to Meet Expectations	1-Not Yet Meeting Expectations
Effort	Student has written 2+ pages.	Student has written 1-2 pages.	Student has written ½ - 1 page.	Student has written less than 1 page.
Knowledge Acquisition	Student explains internalized oppression, uses examples, and relates internalized oppression to their own experience.	Student defines internalized oppression, and uses one example.	Student defines internalized oppression.	Student does not explain what internalized oppression is.
Personal Application	Student shares examples of internalized oppression that they can relate to, and provides several examples on how to overcome internalized oppression.	Student shares examples of internalized oppression that they can relate to, and provides one method to overcome internalized oppression.	Student selects examples of internalized oppression that resonates personally with them.	Student does not express an application of internalized oppression to self, community, or any other personal experience with others.



Resources

1. Background

The Community Tool Box has many resources to support building positive communities of people from many different backgrounds. The hand out on internalized oppression comes from this website and a longer version is available here as well as further research and a PowerPoint:

<http://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/healing-from-internalized-oppression/main>

This PhD dissertation, “Understanding Internalized Oppression: A Theoretical Conceptualization of Internalized Subordination” by Teeomm K. Williams at the University of Massachusetts-Amherst, provides a framework for understanding internalized oppression. Pages 62-66 describe the approach that this lesson and curriculum takes, and pages 127-134 discuss in more detail the “Native American” experience:

http://scholarworks.umass.edu/cgi/viewcontent.cgi?article=1628&context=open_access_dissertations

This 2006 article, “Reframing Internalized Oppression and Internalized Domination: From the Psychological to the Cultural,” by American education and human development professor Mark B. Tappan is an academic look at another theory of internalized oppression that attempts to view it not as an individual phenomena but a systemic and institutional occurrence that can change. It uses an example from an educational documentary, A Class Divided to demonstrate the operation of internalized oppression and internalized dominance.

http://web.colby.edu/ed215s/files/2010/12/Tappan_TCR_2006.pdf

http://fnn.criaw-icref.ca/images/userfiles/files/LWM3_ColonialismImpacts.pdf

<https://www.nwac.ca/wp-content/uploads/2015/05/2011-Aboriginal-Lateral-Violence.pdf>

Native Women’s Association of Canada Fact Sheet on Aboriginal Lateral Violence, NWAC 2011.

Unit 2: **mayi wâhkôhtowin** – Unhealthy Relationships



Section 3: Gender and Sexuality

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Summary of Learning Outcomes

GRADE: 9

Unit 2: **mayi**

wâhkôhtowin

Unhealthy Relationships

Section 3:

Gender and Sexuality

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills.
- Examine local decisions that promote health.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Examine situations when personal safety may be in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.
- Propose how existing community safety promotions / strategies could be more comprehensive.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Compare why and how people became involved in romantic relationships in the past and become involved in the present.
- Categorize similarities and differences that exist among cultural norms expectations regarding romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
- Analyze 'relationship violence' in the context of family and community norms.
- Analyze how the following might assist in planning to promote health:
 - a) examine how community norms might influence the support strategies available for healthy dating relationships
 - b) identify and practice the leadership skills needed to promote healthy dating relationships.

!

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Determine situations where youth may feel pressured/tempted to smoke, chew tobacco, drink, gamble, or use drugs.
- Determine and practice the communication skills necessary to clarify personal standards regarding addictions.
- Examine possible consequences of addictions on the health of self, family, and community.
- Assess family and community norms and expectations regarding addictions.
- Explore and describe the strengths within own family and cultural heritage, and of the struggles and challenges family and ancestors have faced related to addictions.

OUTCOME

USC 9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.

- Determine the behaviours and local resources/supports that can help to attain positive sexual health outcomes.

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Assess personal skills for the purpose of promoting health.
- Discuss processes used to set goals and make decisions that promote health.
- Create a health promotion goal statement that addresses health challenges and/or embrace health opportunities.
- Evaluate goal statements to ensure they are clear, specific, measurable, and achievable.

KNOW



- There are many variations in both gender and sexuality in human existence
- Indigenous Worldview including Tipi Teachings and teachings of manācihītowin suggest self-acceptance and acceptance of the gender and sexuality expression of others
- Indigenous Worldview
- Teachings around men's and women's roles can be positive

UNDERSTAND



- Colonialism and internalized oppression disrupted Indigenous concepts of gender and sexuality
- Gender and sexuality are different concepts with different expressions

BE ABLE TO DO



- Connect Indigenous Worldview teachings to acceptance of gender and sexuality difference
- Explain the difference between gender and sexuality



ESSENTIAL QUESTIONS

- How does Indigenous Worldview support healthy gender and sexuality relationships to self and others?
- Who controls gender and sexuality?
- How can students create safety and inclusivity for various gender and sexuality expressions?

Activating Prior Knowledge (20 - 30 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, USC 9.10, DM 9.11

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskapewis (Helper) at the beginning of each section.

Lesson Overview:

- o Students will be introduced to gender / sexuality terminology.
- o Students will recognize and apply the tipi teachings.

Materials:

- o Gender/Sexuality Terms handout (page 111)
- o Gender/Sexuality Terminology handout (page 112-115)
- o One pair of scissors per group

Procedure:

1. Ask students to review the Tipi Teachings Handout. Ask students if any of the tipi teachings apply to gender and sexuality?
2. Ask, which ones are relevant?
Possible answers: Respect, Happiness, Love, Kinship, Ultimate Protection.
3. On the whiteboard write down the following categories: “sexual orientation,” “gender

identity,” “oppressions,” “relationship styles” and “unsure.”

4. Divide students into groups of four and distribute one Gender/Sexuality Terms handout to each group. Instruct students to cut and separate the terms on the handout.

5. Ask groups to categorize each term into “sexual orientation,” “gender identity,” “oppressions,” “relationship styles” or “unsure.”

6. After students have sorted the terms into the categories, discuss as a class and attempt to reach a consensus for each terms placement under a category.

7. Distribute the Gender/Sexuality Terminology handout and read the definitions as a class. Have students reassess their categories after they review the definitions.

Teacher's Note: Additional resources for teachers and schools are available at OUT Saskatoon where trained staff are available to visit the classroom and provide presentations. They also have free printable resources on their website.

Gender / Sexuality Terms

Asexual	Bisexual
Gay	Heterosexual
Lesbian	Questioning
Sex/Biological Sex	Sexual Orientation
Two-Spirit	Androgyny
Cisgendered	Femininity
Gender conforming	Gender identity
Genderqueer	Intersex
Masculinity	Sexual Identity
Sexual Behavior	Transition
Transsexual	Gender
Genderism	Heterosexual Privilege
Homophobia	Internalized Homophobia
Misogyny	Prejudice
Sexism	Transphobia
Monogamy	Polyamory



Gender / Sexuality Terminology Handout

Sexual Orientation

Asexual: A word describing a person who is not sexually and/or romantically active, or not sexually and/or romantically attracted to other persons.

Bisexual: A word describing a person whose sexual orientation is directed toward men and women, though not necessarily at the same time. Sometimes you can be attracted to only women, and then find yourself attracted to only men later.

Gay: A word to describe a person whose primary sexual orientation is to members of the same sex or who identifies as a member of the gay community. This word can refer to men and women, although many women prefer the term “lesbian.”

Heterosexual: Term used to describe a person whose primary sexual orientation is to members of the other sex. Heterosexual people are often referred to as “straight.”

Lesbian: A female whose primary sexual orientation is to other women or who identifies as a member of the lesbian community.

Questioning: People who are questioning their gender identity or sexual orientation and who may choose to explore options.

Sex/Biological Sex: Includes external genitalia, internal reproductive structures, chromosomes, hormone levels, and secondary sex characteristics such as breasts, facial and body hair, and fat distribution. These characteristics are objective in that they can be seen and measured (with appropriate technology). Sex is a scale that consists not just of two categories (male and female) but is actually a continuum, with most people existing somewhere near one end or the other. The space more in the middle is occupied by intersex persons.

Sexual orientation: A term for the emotional, physical, romantic, sexual and spiritual attraction, desire or affection for another person. Examples include asexuality, heterosexuality, bisexuality and homosexuality. Sexual orientation is much more accurately viewed as an attraction continuum that includes a range of gender identities, expressions and biological sexes.

Two-spirit: An English term coined to reflect specific cultural words used by First Nation and other indigenous peoples for those in their cultures who are gay or lesbian, are transgendered or transsexual or have multiple gender identities. Historically, two-spirit persons were spiritual leaders and healers and revered by their community.



Gender Identities

Androgyne: A person who does not fit cleanly into the typical masculine and feminine gender roles of their society. They may also use the term ambigender to describe themselves. Many androgynes identify as being mentally "between" woman and man, or as entirely genderless. They may class themselves as non-gendered, genderneutral, agendered, between genders, intergendered, bigendered, 'pangender' or genderfluid.

Cisgendered: Having a gender-identity that is congruent with one's biological sex (i.e. both biological sex and gender-identity are female)

Femininity: Refers to qualities and behaviours judged by a particular culture to be ideally and/or traditionally associated with or especially appropriate to women and girls.

Gender Conforming: Abiding by society's gender rules, e.g., a woman dressing, acting, relating to others and thinking of herself as feminine or as a woman.

Gender identity: Linked to a person's sense of self, it is a person's own identification of being male, female, intersex, masculine, feminine, transgendered, transsexual, or genderqueer among many terms, including: pre-op transsexual, post-op transsexual, non-op transsexual, crossdresser, transvestite, transgendered, two-spirit, intersex, hermaphrodite, fem male, gender blender, butch, manly woman, diesel dyke, sex radical, androgynist, etc.

Genderqueer: This very recent term was coined by people who experience a very fluid sense of both their gender identity and their sexual orientation, and who do not want to be constrained by absolute or static concepts. Instead, they prefer to be open to relocate themselves on the gender and sexual orientation continuums.

Intersex: A person who has male and female genetic and/or physical sex characteristics. Formerly called "hermaphrodites". Many intersex people consider themselves to be part of the trans community. About 4% of children in North America are born intersex. In most cases, birth doctors decide on the sex of the newborn through a "corrective" surgery, sometimes without the parents' knowledge or consent, thinking it would coincide with the "chosen" gender. For many intersex persons it is not physically visible, and they are unaware of this until later in life, when they begin to question their gender identity.

Masculinity: Refers to qualities and behaviours judged by a particular culture to be ideally and/or traditionally associated with or especially appropriate to men and boys.

Questioning: People who are questioning their gender identity or sexual orientation and who may choose to explore options.



Sexual identity: One's identification to self (and others) of one's sexual orientation. Not necessarily congruent with sexual orientation and/or sexual behaviour.

Transition: The process (which for some people may also be referred to as the "gender reassignment process") whereby some transsexual people change their appearance and bodies to match their internal (gender) identity, while living their lives full-time in their preferred gender role.

Transsexual: A term for a person who has an intense long-term experience of being the sex other to his or her birth-assigned sex, and who typically pursues a medical and legal transformation to become the other sex. There are transmen (female-to-male transsexuals) and transwomen (male-to-female transsexuals). Transsexual people may undergo a number of procedures to bring their body and public identity in line with their self-image, including sex hormone therapy, electrolysis treatments, sex reassignment surgeries and legal changes of name and sex status.

Two-spirit: An English term coined to reflect specific cultural words used by First Nation and other indigenous peoples for those in their cultures who are gay or lesbian, are transgendered or transsexual, or have multiple gender identities. Historically, two-spirit persons were spiritual leaders and healers and revered by their community.

Oppressions

Gender: Is socially constructed and is based on societal expectations of how a person should behave based on their sex.

Genderism: The belief that the binary construct of gender, in which there are only two genders (male and female), is the most normal, natural and preferred gender identity. This binary construct does not include or allow for people to be intersex, transgendered, transsexual or gender-queer.

Heterosexual Privilege: The unrecognized and assumed privileges that people have if they are heterosexual. Examples of heterosexual privilege include: holding hands or kissing in public without fearing threat, not questioning the normalcy of your sexual orientation, raising children without fears of state intervention or worries that your children will experience discrimination because of your heterosexuality.

Homophobia: Irrational fear, hatred, prejudice or negative attitudes toward homosexuality and people who are gay or lesbian. Homophobia can take overt and covert, as well as subtle and extreme, forms. Homophobia includes behaviours such as jokes, name-calling, exclusion, gay bashing, etc.

Internalized Homophobia: Fear and self-hatred of one's own sexual orientation that occurs for many lesbians and gay men as a result of heterosexism and homophobia. Once lesbians and gay men realize that they belong to a group of people that is often despised and rejected in our society, some internalize and incorporate this stigmatization, and fear or hate themselves.



Misogyny: Hatred of women. An ideal passed down societally and historically through colonialism and religion. This ideology manifests itself in language used today. E.g., “You throw like a girl”. Belief that women are less valuable than men.

Prejudice: A conscious or unconscious negative belief about a whole group of people and its individual members. When the person holding the prejudice also has and uses the power to deny opportunities, resources or access to a person because of their group membership, there is discrimination.

Sexism: All attitudes, procedures and patterns – economic, social and cultural – whose effect, though not necessarily whose conscious intention, is to create, maintain and extend the power, influence and privilege of males and/or masculinity over females and/or femininity.

Transphobia: Irrational fear or dislike of transsexual and transgendered people.
Relationship Styles:

Monogamy: The practice, desire, or acceptance of having only one intimate relationship at a time.

Polyamory: The practice, desire, or acceptance of having more than one intimate relationship at a time with the knowledge and consent of everyone involved.

Sexual Behaviour: What people do sexually. Not necessarily congruent with sexual orientation and/or sexual identity.

*The list has been compiled from a longer list of definitions created by The School Board of Ontario: <http://www.ohrc.on.ca/en/backgrounder-%E2%80%93-talking-about-gender-identity-and-gender-expression>

Lesson 20: World Café Discussion (40 - 50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, UC 9.10, DM 9.11

Lesson Overview:

- o Students will be able to discuss and describe gender and sexuality norms.

Materials:

- o 4 Tables
- o World Café Discussion Questions (page 117)
- o Paper and pens
- o 1 large poster board or notepad per table or 8.5 x 11 paper for individuals
- o Gender and Sexuality Personal Reflection Rubric (page 120)
- o Gender Definitions Handout (page 118-119)

Procedure:

1. Hand out the Gender Definitions Handout, review the terminology and definitions with the class.
2. Set up four tables around the classroom.
 - These tables will serve as discussion tables to let the students deliberate the ways in which they understand gender.
 - Each table will have its own question along with sub-questions written on flip-chart paper.
 - Discussions will last for 5 minutes before moving on to the next station.
 - Students will have an opportunity to

record their views on the flip chart paper.

3. When students have had an opportunity to sit at each table, ask students to agree on three of the answers per question to report back to the class.

4. Students report back to the class.

- Students choose someone from their group to report back to the classroom. It is important that the report is generalized and does not single out the response of any student.

- After each report, ask students if they agree or disagree with the report, or if they have anything to add to each summary.

Assessment:

Assess student effort and self-reflection using the Gender and Sexuality Personal Reflection Rubric. Good practice entails sharing rubrics with students so that they know how they will be assessed.



World Café Discussion Questions

1. What kinds of gender or sexuality roles exist in society?
 - What happens when they are not followed?

2. How are people who do not follow traditional gender or sexuality roles treated in your community? (For example: Men who prefer the colour pink, or women who choose to cut their hair short)
 - Do you think they feel safe doing things they like?
 - What do you do to make them feel comfortable?

3. Who is a two-spirit person?
 - Do you know what kinds of roles they had in our culture historically?
 - What do you do to make them feel comfortable?

4. How do I personally define gender identity?
 - How does society define gender identity?
 - Do you feel these definitions are inclusive and respectful for everyone?



Gender Definitions

Androgyny: When a person does not fit cleanly into the typical masculine and feminine gender roles of their society. They may also use the term ambigender to describe themselves. Many androgynes identify as being mentally "between" woman and man, or as entirely genderless. They may class themselves as non-gendered, genderneutral, agendered, between genders, intergendered, bigendered, 'pangender' or genderfluid.

Cisgendered: Having a gender-identity that is congruent with one's biological sex (i.e. both biological sex and gender-identity are female)

Femininity: Refers to qualities and behaviours judged by a particular culture to be ideally and/or traditionally associated with or especially appropriate to women and girls.

Gender Conforming: Abiding by society's gender rules, e.g., a woman dressing, acting, relating to others and thinking of herself as feminine or as a woman.

Gender identity: Linked to a person's sense of self, it is a person's own identification of being male, female, intersex, masculine, feminine, transgendered, transsexual, or genderqueer among many terms, including: pre-op transsexual, post-op transsexual, non-op transsexual, crossdresser, transvestite, transgendered, two-spirit, intersex, hermaphrodite, fem male, gender blender, butch, manly woman, diesel dyke, sex radical, androgynist, etc.

Genderqueer: This very recent term was coined by people who experience a very fluid sense of both their gender identity and their sexual orientation, and who do not want to be constrained by absolute or static concepts. Instead, they prefer to be open to relocate themselves on the gender and sexual orientation continuums.

Intersex: A person who has male and female genetic and/or physical sex characteristics. Formerly called "hermaphrodites". Many intersex people consider themselves to be part of the trans community. About 4% of children in North America are born intersex. In most cases, birth doctors decide on the sex of the newborn through a "corrective" surgery, sometimes without the parents' knowledge or consent, thinking it would coincide with the "chosen" gender. For many intersex persons it is not physically visible, and they are unaware of this until later in life, when they begin to question their gender identity.

Masculinity: Refers to qualities and behaviours judged by a particular culture to be ideally and/or traditionally associated with or especially appropriate to men and boys.

Questioning: People who are questioning their gender identity or sexual orientation and who may choose to explore options.

Trans and transpeople: Are terms that usually include transsexual, transgendered and other gender independent/non-conforming people.



Transition: The process (which for some people may also be referred to as the “gender reassignment process”) whereby some transsexual people change their appearance and bodies to match their internal (gender) identity, while living their lives full-time in their preferred gender role.

Transsexual: A term for a person who has an intense long-term experience of being the sex other to his or her birth-assigned sex, and who typically pursues a medical and legal transformation to become the other sex. There are transmen (female-to-male transsexuals) and transwomen (male-to-female transsexuals). Transsexual people may undergo a number of procedures to bring their body and public identity in line with their self-image, including sex hormone therapy, electrolysis treatments, sex reassignment surgeries and legal changes of name and sex status.

Two-spirit: An English term coined to reflect specific cultural words used by First Nation and other indigenous peoples for those in their cultures who are gay or lesbian, are transgendered or transsexual, or have multiple gender identities. Historically, two-spirit persons were spiritual leaders and healers and revered by their community.

Gender and Sexuality Personal Reflection Rubric

CATEGORY	Exceeding Expectations	Meeting Expectations	Beginning to Meet Expectations	Not Yet Meeting Expectations
Effort	Student has answered each question with one or more sentences.	Student has answered each question.	Student has answered 3/6 questions.	Student has not written anything for any question.
Personal Development	Student reflects critically on own behaviour and devises strategies and ways to improve and/or use Tipi Teachings or teachings of manācihitowin to improve their behaviour.	Student describes scenarios and examines self in relation to others.	Student demonstrates that they think about their own gender and sexuality in their daily choices.	Student does not reflect critically on their own gender and sexuality or that of others.

Lesson 21: World Café Discussion on Elder's Teachings (40- 50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, UC 9.10, DM 9.11

Lesson Overview:

- o The students will draw conclusions on Elders' teachings.

Materials:

- o 4 Tables
- o World Café Discussion Questions (page 117)
- o Paper and pens
- o 1 large poster board or notepad per table or 8.5 x 11 paper for individuals
- o Gender and Sexuality Personal Reflection Rubric (page 120)

Procedure:

Teacher Note: The second stage of the World Café includes a discussion of gender and sexuality in the context of Nêhiyaw/Cree cultural values.

1. Set up 4 tables around the classroom.
 - These tables will serve as discussion tables to let students deliberate.
 - Three tables will have one of each of the World Café Discussion Teachings and the fourth table will have the Tipi Teachings.
 - Discussion will last for 5 minutes before

students move on to the next station.

2. In their groups, one student reads aloud the teaching.

3. The students then discuss what this teaching means to them as related to gender and sexuality.

- One student should operate as recorder at each table.

4. When students have had an opportunity to sit at each table, ask students to agree on three of the answers per question to report back to the class.

5. Students report back to the class.

- Students choose someone from their group to report back to the classroom. It is important that the report is generalized and does not single out the response of any student.

- After each report, ask students if they agree or disagree with the report, or if they have anything to add to each summary.





World Café Discussion Teachings

Table 1

manācīso means to walk in a respectful manner, to take care of yourself, to love yourself, to honour yourself and to know how important your life is.

Discuss the following:

How does this teaching help me to understand my own gender and sexuality?

Table 2

manacihitok means to look after one another, take care and honour others and know how important their life is.

Discuss the following:

How does this teaching help me to understand the gender and sexuality of others?

Table 3

manācihitowin means to take good care, to treat a person in a special way, with love, to treasure them.

Discuss the following:

How can I use this teaching to show me how to treat others who have different genders and sexualities than my own? For example, heterosexual people? Transsexual people? Transgendered people? Gay and lesbian people?

Table 4 has a copy of the Tipi Teachings Handout per student.

Discuss the following:

Do any of the tipi teachings say anything at all about gender and sexuality? Which ones? How so?

Lesson 22: FSIN Video – The Bystander and Reflection (40- 50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC9.9, USC 9.10, DM 9.11

Lesson Overview:

- Students will be able to analyse and assess bullying in a positive way.

Materials:

- [FSIN Video – The Bystander \(3 min, 27 seconds\)](https://drive.google.com/open?id=1suhmOyheEVGskhcn-F5v6ziOFm_3huutc): https://drive.google.com/open?id=1suhmOyheEVGskhcn-F5v6ziOFm_3huutc
- Projector
- Personal Gender and Sexuality Questions Handout (page 124)
- Rubric for Assessing a Journal Entry (page 125)

Procedure:

1. Show the video, The Bystander.
2. Ask students to reflect on the potential gender violence taking place in the video. Examples of open-ended questions that could lead to reflection are:
 - What was happening in the video? Who was the bully? (Lance) Who was the bystander? (Curtis) Who was the target? (Curtis)
 - Who had the most power? How did they express their power?
 - How did the bystander (Sky) react in the hallway with his friends? In the gym? In the hallway alone?
 - What do you think Sky was going to do in the last scene?

- How do you think the bullying made Curtis feel?
 - How do you think Lance felt about himself?
 - What do you think of the teaching that was shared with the Sky at the end of the video? How could it have helped Sky make sense of his situation?
3. Give students the Personal Gender and Sexuality Reflection Questions Handout.
- Give them independent time to reflect on the questions and record their answers in their journal. The entry should be at least 1 page long or 250 words.

Evaluation: Use the Rubric for Assessing a Journal Entry to assess journal entries, and to get an insight into what the students have gathered from the activity. Teachers may want to use the discussion to also assess student understanding in conjunction with journal entry.





World Café Discussion Teachings

1. Why did I choose my outfit today? Am I choosing not to wear something because it's "meant" for a boy or girl?
2. Think back on my conversations today. In one conversation, consider and record, why did I choose to speak in this manner to this person, is it because they are male or female?
3. Am I judging someone because they are not following gender roles?
4. How can I change my behaviour to be more respectful of someone else's preferences (style of dress, behaviour, or gender identity)?
5. Am I focusing too much on trying to be "lady-like" or "manly"?
6. Is someone treating me different because of my gender? How does this make me feel?

World Café Discussion Teachings

Grading Criteria	Excellent	Acceptable	Minimal	Unacceptable
Content	Response to assigned topic thorough and well written, with varied sentence structure and vocabulary; opinions always supported with facts.	Response thoughtful and fairly well written; most opinions supported with facts	Response adequately addresses some aspects of the assigned topic; opinions sometimes based on incorrect information.	Response consists of unsupported opinions only marginally related to the topic.
Idea Development	Excellent use of examples and details to explore and develop ideas and opinions.	Good reliance upon examples and details to illustrate and develop ideas and opinions.	Incomplete development of ideas; details and examples not always evident.	Ideas not clearly stated or developed.
Organization	Very logically organized; contains introduction; development of main idea (or ideas), and conclusion.	Contains introduction, some development of ideas, and conclusion.	Topics and ideas discussed somewhat randomly; entry may lack clearly defined introduction or conclusion.	Entry is unstructured.



Resources

1. Background

The Genderbread person helps learners to differentiate between sexual orientation and gender. The Genderbread person has been preceded by more complex explanations but is favoured for its simplicity and for beginner learners in the area of gender and sexuality.

<http://itspronouncedmetrosexual.com/2011/11/breaking-through-the-binary-gender-explained-using-continuums/>

“Deepening the Discussion: Gender and Sexual Diversity” was prepared by the Saskatchewan Ministry of Education in 2015 to provide a resource for schools and First Nations and Métis organizations with knowledge and strategies to develop safe, healthy, and inclusive environments.

http://publications.gov.sk.ca/documents/11/84995-Deepening%20the%20Discussion_Saskatchewan%20Ministry%20of%20Education%20Oct%202015%20FINAL.pdf

This video by Wingspan pictures, “Imagine A World Where Being ‘Gay’ is The Norm & Being ‘Straight’ Would Be The Minority!” reimagines a suburban life where heterosexual children are treated the way that homosexual children are often treated currently. It is not a culturally relevant video but does feature common bullying scenarios faced by homosexual children.

<https://www.youtube.com/watch?v=CnOJgDW0gPI>

2. Colonialism and Gender Interventions

OUTSaskatoon has compiled a backgrounder and history lesson on two-spirit identities as well as additional resources:

http://www.outsaskatoon.ca/two_spirit

“Two Spirits, One Struggle: The Front Lines Of Being First Nations And Gay,” is a short 2016 article that reviews the experience of two-spirit individuals on and off-reserve, revealing the levels of violence that can be experienced in both spaces.

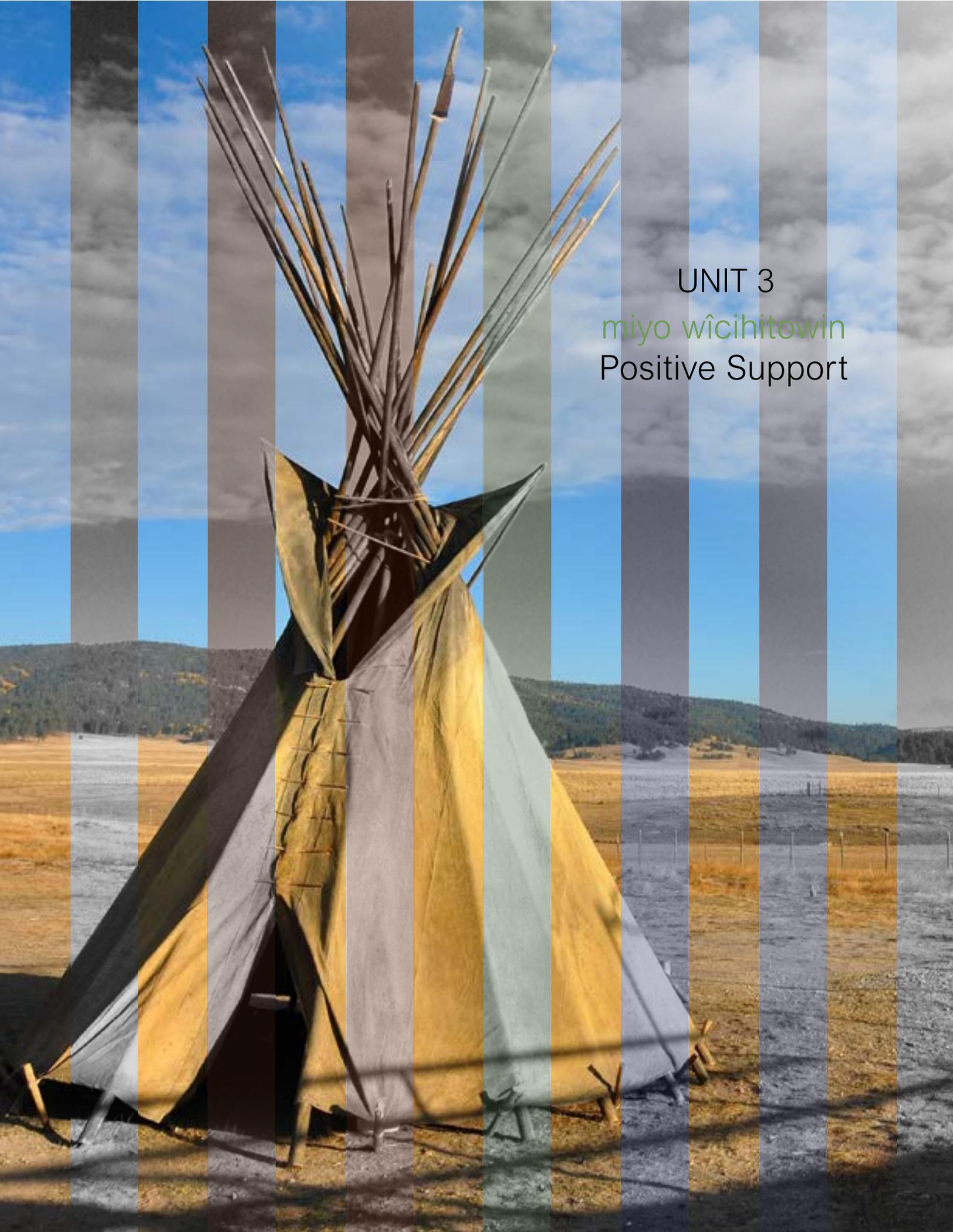
<http://www.westender.com/news-issues/two-spirits-one-struggle-the-front-lines-of-being-first-nations-and-gay-1.1269015>

“The North American Aboriginal Two Spirit Information Pages” website collaboration between a University of Calgary professor and free-lance researcher includes a compilation of “GLBTQ” resources including cultural resources and suicide prevention resources.

<http://people.ucalgary.ca/~ptrembla/>

This University of Michigan webpage also provides a compilation of resources regarding the both LGBTQ and Indigenous identity:

<https://spectrumcenter.umich.edu/article/native-american>



UNIT 3
miyo wîcihitowin
Positive Support

Unit 3: miyo wîcihitowin - Positive Support



Section 1: Understanding Bullying

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Unit 3 Glossary

Indirect – not direct in action or procedure.

Implementation – the act of implementing, or putting into effect; fulfillment.

Intentionally – done with intention or on purpose; intended.

Intervention – the act or fact of intervening.

Intimidation – to make timid; fill with fear.

Perspective – the state of one's ideas, the facts known to one in having a meaningful interrelationship.

Redirect – to change the direction or focus of.

Reflective – of or relating to reflection.

Repetitive – pertaining to or characterized by repetition.

Significance – importance; consequence.

Summary of Learning Outcomes

GRADE: 9

Unit 3: **miyo
wîcihitowin**

Positive
Support

Section 1:
Understanding
Bullying

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Assess the leadership skills needed/used in health promotion and related decision making.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Assess and communicate effective strategies to respond to signals of danger in familiar and unfamiliar situations.
- Examine situations when personal safety maybe in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate examples of comprehensive safety approaches.
- Assess how assertiveness skills can help to protect self, others, and the environment.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.

DM 9.10 Assess the role of health promotion in making healthy decisions related to comprehensive approaches to safety, non-curable infection/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the role of health promotion in decision making.
- Generate strategies/alternatives to promote health in their community.



KNOW



- Tipi Teachings.
- Definition of bullying and different types of bullying.
- How to enact Tipi Teachings in relationship to others.

UNDERSTAND



- Colonialism and internalized oppression have situated some youth in conditions where they have difficulty relating to others in a healthy manner and may engage in bullying.
- How bullying is different than peer conflict.
- The bully is not the person, but the behaviour, which can be changed.

BE ABLE TO DO



- Recognize bullying when it takes place.
- Call upon Tipi Teachings to reinforce appropriate ways to undermine and react to bullying.

ESSENTIAL QUESTIONS

- What defines bullying? What are the different kinds of bullying young people experience?
- How can Tipi Teachings combat bullying?
- How can Tipi Teachings reinforce positive outcomes for the targets of bullying?



Activating Prior Knowledge (20 - 30 min)

Outcome: USC 9.1, USC 9.2, DM 9.10

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskapewis (Helper) at the beginning of each section.

Lesson Overview:

o Students will be able to describe and give examples of bullying.

Materials:

o KWL Chart , one per student (page 133)
o White or Black Board

Procedure:

1. Hand out the KWL chart.

2. Ask students to fill out the K, “What do I already know?”

3. Ask students to fill out the W, “What do I want to know?”

4. When they have completed these two sections, write a KWL chart on the board.

5. Ask students to share their responses and write them on the board.

6. Leave the KWL chart up on the board with their responses for the duration of the unit.

Lesson 23 – PowerPoint – What is Bullying? (40-50 min)

Outcome: USC 9.1, USC 9.2, DM 9.101

Lesson Overview:

o The students will draw conclusions on what is meant by bullying.

Materials:

- o [PowerPoint – What is Bullying?:](https://drive.google.com/open?id=1WQ-mt-Sy3M3C5B4FXP-FyHGfzFsSMQxL_)
https://drive.google.com/open?id=1WQ-mt-Sy3M3C5B4FXP-FyHGfzFsSMQxL_
- o Projector
- o KWL Chart (page 133)

Procedure:

1. Review the PowerPoint.

2. Following the PowerPoint, review students' KWL charts with them as well as the group chart on the board.

3. Ask students,

- Have they learned anything new? Write their responses on the board under, “What did I learn.”
- Are any of their questions answered?
- Did the PowerPoint inspire new questions?

It is bullying if there is:

Unequal Power
Hurtful Actions
Direct and Indirect
Actions
Repetitive Behaviour



Lesson 24 – The Bystander (20-30 min)

Outcome: USC 9.1, USC 9.2, DM 9.10

Lesson Overview:

o Students will be able to match tipi teachings to positive supports.

Materials:

- o Projector
- o [FSIN Video – The Bystander](https://drive.google.com/open?id=1suhmOyheEVGskhcn-F5v6ziOFm_3huutc): https://drive.google.com/open?id=1suhmOyheEVGskhcn-F5v6ziOFm_3huutc
- o [PowerPoint – What is Bullying?](#)
- o Bystander Reflection Questions handout (page 136)
- o Bystander Reflection Questions answer sheet (page 137)
- o Tipi Teachings Handout (pg. 29)

Procedure:

1. Show The Bystander video, seen in Unit 2, Lesson 3, for a different perspective on the bystander role. Ask students reflective questions about the video.



• Now that you have learned more about the bystander role, do you see the video differently?

- Have you experienced the bystander role?
- Have you had others stand by while you were being bullied?
- Do you think that you could become an up-stander in the future?
- What strategy will you use?

2. Give students the Bystander Reflection Questions Handout.

• Give them independent time to reflect on these questions and record their answers on the handout.

3. Conclude with class with a review of students answers.

Assessment:

Bystander Reflection Questions Answer Sheet

Teacher Note: The Elders that shared their knowledge in support of this curriculum described miyo wícihitowin as the need to take good care of something, to treat someone in a special way, with love, to treasure others in a caring way. This love is not only meant in romantic relationships, but the respect and love for other beings.

Bystander Reflections Questions Handout



1. Did you see the victim, the bystander, and the bully(s) in this video? Who are they?
2. What are possible up-stander actions that could have helped the victim?
3. What are the tipi teachings that Skye walks by at the end of the video? What is the significance of these tipi teachings in regards to this situation and bullying/bystander behaviour generally?
4. What does the Elder say in his language? What do these words mean to you? How do you think the video should end?
5. For a bystander to become an up-stander, which tipi teachings will they need to draw upon?
6. What does miyo wîcihitowin or positive support have to say about the responsibilities of a bystander?



Bystander Reflections Questions Handout - Answer Sheet

1. Did you see the victim, the bystander, and the bully(s) in this video? Who are they?

- Bullying by Lance and his friends (Daniel and Shorty)
- Bullying victim is Curtis
- Up-stander is Skye
- Bystanders are Daniel and Shorty

2. What are possible up-stander actions that could have helped the victim?

- They could discourage the bully.
- They can direct the activity to something else.
- Up-standers can point out that bullying is unacceptable and disrespectful behaviour.
- Up-standers can seek outside help, with a caring adult or teacher.
- Up-standers can also reach out to the victim and exhibit kindness during the bullying act and/or immediately after.

3. What are the tipi teachings that Skye walks by at the end of the video? What is the significance of these tipi teachings in regards to this situation and bullying/bystander behaviour generally?

Respect:

- The bully could respect others and not bully them.
- The bystander could respect themselves and the victim enough to stand up to inappropriate behaviour.
- The victim can respect him/herself and know they deserve better treatment.

Strength:

- The bully could have the strength to not hurt others to make themselves feel better, and to change their behaviour.
- The bystander can have the strength to stand up to inappropriate behaviour.
- The victim can have the strength to find solutions to the bullying and reject the way they are being treated.

Kinship:

- Each person understands that all of us are related in the great circle of life, all things that are alive are equal under the stars, and therefore deserve to be cherished and respected at a basic human level.

4. What does the Elder say in his language? What do these words mean to you? How do you think the video should end?

“My boy, have respect for yourself and others through showing bravery for the things that you believe in. You know what is right, follow your heart and show your integrity. Show people who you are and don’t be afraid.”



5. For a bystander to become an up-stander, which tipi teachings will they need to draw upon?

Tipi teachings for up-stander:

- Cleanliness: Individuals who are keeping a “clean mind” will be prepared to see the difference between right and wrong. They will seek to remind others of this difference.
- Thankfulness: Practicing daily gratitude supports individual happiness and satisfaction. Individuals who are appreciative of the life they have been given and the blessings that they do have will not be afraid to have courage to support others who are struggling.
- Love: Love means to be kind and good to one another. Sometimes this means going above and beyond for others, and stepping in to help them out of difficult situations.
- Strength: We cultivate spiritual strength to help us do things that are difficult. It is difficult sometimes to recognize, name, and then stand up to, bullying behavior, especially when it is behavior demonstrated by peers or people who are intimidating. Cultivating strength will help dispel fear.

6. What does *miyo wîcihitowin* or positive support have to say about the responsibilities of a bystander?

miyo wîcihitowin is the need to take good care of something, to treat someone in a special way, with love, to treasure others in a caring way. This love is not only meant in romantic relationships, but the respect and love for other beings.

Art Rubric

Grading Criteria	Excellent	Good	Satisfactory	Needs Improvement
Use of Class Time	Used time well during each class period. Focused on project. Never distracted others.	Used time well during each class period. Usually focused on getting the project done and never distracted others.	Used some of the time well during each class period. There was some focus on getting the project done but occasionally distracted others.	Did not use class time to focus on the project OR often distracted others.
Graphics - Originality	Numerous graphics used on the poster reflect an exceptional degree of student creativity in their own creation and/or display.	One or two of the graphics used on the poster reflects student creativity in their creation and/or display.	The graphics are made by the student, but are based on the designs or ideas of others.	No graphics made by the student are included.
Grammar	There are no grammatical mistakes on the poster or brochure.	There is 1 grammatical mistake on the poster or brochure.	There are 2 grammatical mistakes on the poster or brochure.	There are more than 2 grammatical mistakes on the poster or brochure.
Required Elements	The poster or brochure includes all required elements as well as additional information.	All required elements are included on the poster or brochure.	All but 1 of the required elements is included on the poster or brochure.	Several required elements were missing.

Resources

1. Background

This website is part of the government of Newfoundland and Labrador's violence prevention initiative. In addition to resources and definitions, they also provide a useful definition of spiritual bullying and provide further information on bullying, violence, safety and support.

<http://www.gov.nl.ca/VPI/types/#5>

2. Spiritual Bullying

This webpage describes spiritual bullying amongst people of the Christian faith, however, this discussion can be generalized to people of all faiths. The author is a prolific Christian novelist and self-help writer.

<http://www.marydemuth.com/spiritual-abuse-10-ways-to-spot-it/>

3. Charter of Rights and Freedoms

Contains the whole text of the Charter, 1982.

<http://laws-lois-justice.gc.ca/eng/const/page-15.html>

4. School Policy Regarding Bullying Example

The Toronto District School Board's statement for how teachers and bystanders are advised to deal with bullying in classrooms and hallways.

http://www.tdsb.on.ca/Portals/0/AboutUs/Innovation/docs/How_to_Handle_Harassment.pdf

5. Ending Youth Dating Violence and Gender-based Violence

This exceptional presentation by Battered Women Support Services (in British Columbia) includes four videos that help define youth gender-based violence and offers concrete solutions for addressing it.

<https://www.bwss.org/dating-violence-in-youth-relationships/>

Here are the Youth Ending Violence facilitators sharing their fe/male perspectives on youth gender violence:

<http://www.bwss.org/youth-ending-violence-by-rona-amiri-and-tijash-ramirez-2/>

The Government of Nova Scotia has an in-depth guide "It's All One Curriculum: Guidelines and Activities for a Unified Approach to Sexuality, Gender, HIV, and Human Rights Education" that provides research and points of reflection on issues of sexuality, gender identity, health and human rights. The guide and activities are available at:

<http://antibullying.novascotia.ca/curricula-toolkits-and-guides>

Unit 3: miyo wîchitowin - Positive Support



Section 2: Healthy and Unhealthy Relationships

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Summary of Learning Outcomes

GRADE: 9

Unit 3: miyo
wîcihitowin

Positive
Support

Section 2:
Healthy and
Unhealthy
Relationships

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Assess and communicate effective strategies to respond to signals of danger in familiar and unfamiliar situations.
- Examine situations when personal safety maybe in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Assess how assertiveness skills can help to protect self, others, and the environment.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.



KNOW



- Tipi Teachings.
- The harmful effects of being a bully.
- Healthy and Unhealthy Relationships.

UNDERSTAND



- Colonialism and internalized oppression have situated some youth in conditions where they have difficulty relating to others in a healthy manner and may engage in bullying.

BE ABLE TO DO



- Analyze and recognize bullying behaviours.
- Identify and compare healthy and unhealthy relationships.

ESSENTIAL QUESTIONS

- How do Nêhiyaw/Cree Tipi Teachings and Tipi Teachings of miyo wîcihitowin support young people to make positive actions in regards to bullying?
- What are the characteristics of an unhealthy relationship? What are the characteristics of a healthy relationship?

Activating Prior Knowledge (10- 20 min)

Outcome: USC 9.1, USC 9.2

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskapewis (Helper) at the beginning of each section.

Lesson Overview:

o Students will be able to analyse and recognize their own bullying behaviours.

Materials:

o Am I a Bully? (page 145)

Procedure:

1. Hand out the quiz, Am I a Bully?
 - This quiz will help students examine their own behaviour.

Teacher's Note: Most people have bullied someone at some time.

2. Let students know that if they have answered yes to any of the questions, either now or in the past, they were engaging in bullying behaviour.

3. Have students put quiz in the health binder when completed.



Am I a bully?

Answer the questions below by checking one box – “sometimes,” “usually” or “never.”

Question	Sometimes	Usually	Never
Have you tried to hurt other people on purpose?			
Have you teased other people about how they look or act?			
Have you ever thought that other people are afraid of you?			
Have you hit people?			
Have you threatened anyone?			
Have you ever left others out of an activity on purpose?			
Do you enjoy it when you upset others?			
Do you blame others for your problems?			
Do you think other people deserve to be hurt?			
Do you say mean things about others—in person, on your cell phone or using the internet?			

Lesson 26 – FSIN video – I am the Bully (40-50 min)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- o Students will be able to analyse and identify bullying behaviour.
- o Students will apply cultural teachings to bullying.

Materials:

[o Video – I am the Bully \(4 min 23 sec\):](https://drive.google.com/open?id=1ZKjldV-pEbFpPOTX2EBJHTu04xOF7zZZ4)

<https://drive.google.com/open?id=1ZKjldV-pEbFpPOTX2EBJHTu04xOF7zZZ4>

- o Projector
- o I'm a Bully Story Ending Rubric (page 147)

Procedure:

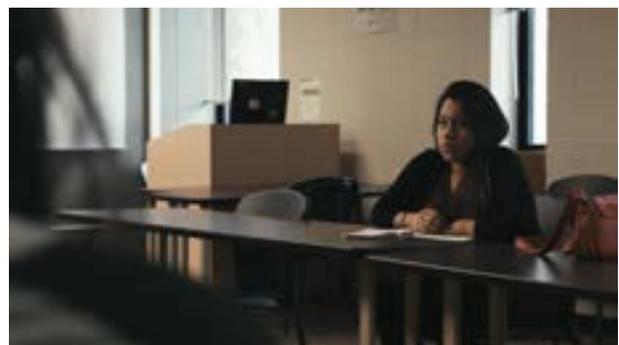
1. Show the FSIN video called I am the Bully.
 - It may need to be shown more than once.
2. Ask students to reflect on the video through the following class discussion questions:
 - What does Cherish hear as she is coming down the stairs?
 - How do you think the arguments make her feel?
 - Did she behave as if she was a celebration of life?

- Did she treat others with respect?
- Did she listen to her grandmother's words throughout the day?

3. The last scene ends with Cherish and Jessica making eye contact as if waiting for the other to break the silence given what happened that day. Have students write an ending to the scene where Cherish practices her grandmother's teachings.

4. The students' story ending should be one page in length or 250 words.

Evaluation: Evaluate the students' story ending with I am the Bully Story Ending Rubric. Share the rubric prior to starting the writing assignment.



Video: I am the Bully Story Ending Rubric

Grading Criteria	Excellent	Good	Satisfactory	Needs Improvement
Focus on Assigned Topic	The entire story ending is related to the assigned topic and allows the reader to understand much more about the topic.	Most of the story ending is related to the assigned topic. The story wanders off at one point, but the reader can still learn something about the topic.	Some of the story ending is related to the assigned topic, but a reader does not learn much about the topic.	No attempt has been made to relate the story ending to the assigned topic.
Creativity	The story ending contains many creative details and descriptions that contribute to the reader's enjoyment. The author has used their imagination in thought-provoking ways.	The story ending contains a few creative details and descriptions that contribute to the reader's enjoyment. The author has used their imagination.	The story ending contains a few creative details and descriptions, but they distract from the story. The author has tried to use their imagination.	There is little evidence of creativity in the story endings. The author does not seem to have used much imagination.
Grandmothers' Teachings	The entire story ending contains all the grandmothers' teachings.	The entire story ending contains most of the grandmothers' teachings.	The entire story ending contains few of the grandmothers' teachings.	There is little or no attempt to include the grandmothers' teachings.
Solution / Resolution	The solution to the character's problem is easy to understand, and is logical. There are no loose ends.	The solution to the character's problem is easy to understand, and is somewhat logical.	The solution to the character's problem is a little hard to understand.	No solution is attempted or it is impossible to understand.

Lesson 27 – Understanding Relationships (100 min)

Outcome: USC 9.1, USC 9.2

Lesson Overview:

- o Students will be able to recognize healthy and unhealthy relationships.
- o The students will recall previous lessons focused on the tipi teachings.

Materials:

- o White or Black Board
- o One large poster board or poster paper per student
- o Paints
- o Markers
- o Pencils
- o Sharpies
- o Thick Line Pens
- o Peer Assessment Rubric (page 149)

Procedure:

1. Make two columns on the board labelled “Healthy Behaviours” and “Unhealthy Behaviours.”
2. Ask students how previous lessons on tipi teachings, respect for self and others, kin-

ship, colonialism, internalized oppression and bullying have already identified healthy and unhealthy relationships and behaviours? Write their responses on the board.

3. Each student will choose one of the following assignments: role play, video or comic strip.

- Students will dramatize healthy and unhealthy relationships.
- Students will be responsible for creating the dialogue and performing if they choose a role play activity or a video.
- If the comic strip is selected, students will display and explain their work to the class.
- Students may work in pairs, small groups or independently.

Assessment: The Peer Assessment Rubric on the next page can be used to assess this assignment.

Understanding Relationships: Peer Assessment Rubric

Grading Criteria	Excellent	Good	Satisfactory	Needs Improvement
Following Project Directions	All directions were followed.	Most directions were followed.	Some directions were followed.	None of the directions were followed.
Use of Creativity	Student(s) used their own ideas and imagination in developing the dialogue.	Student(s) used their own ideas and imagination most of the time.	Student(s) used some imagination.	Student(s) did not use their imagination or ideas.
Behavior in Class	Student(s) were respectful and well behaved when they presented their work.	Student(s) were well behaved for most of the class.	Student(s) misbehaved for most of the class.	Student(s) were not respectful and behaved poorly.
Effort Put into Project	Student(s) took their time and worked hard on the project.	Student(s) worked hard most of the time.	Student(s) put a small effort into the project.	Student(s) rushed through and did not work hard.



Resources

1. Background

Youthoria is a website for youth ages 11 to 19 in Cambridgeshire, UK. The bullying resources are simple but straightforward. An important piece of advice given on some websites is to try more than one adult if the first is not receptive. Few websites discuss that not only do students bully each other, they are sometimes implicated in bullying their teachers.

<http://www.youthoria.org/home/life/1235645546.794/>

NoBullying.com is aimed at teenagers and youth. This page addresses the self-pity aspect of why people bully, and encourages youth to move beyond their own problems and recognize that many others also struggle. NoBullying.com is a parent-driven, Northern Ireland initiative that does not track its many contributors and thus may have less credibility than other sites:

<http://nobullying.com/self-pity/>

2. Healthy and Unhealthy Relationships

ABC's (Awareness, Balance and Choices) of a healthy relationship. Relationships play a major role in the lives' of teenagers. This can be used as a guide to evaluate relationships.

<http://www.pamf.org/teen/abc/>

Teenagers are learning to control their emotions and at the same time, they are learning how to build relationships with others. Healthy relationship building requires skills.

http://www.actforyouth.net/sexual_health/community/adulthood/relationships.cfm

<https://www.hhs.gov/ash/oah/adolescent-health-topics/healthy-relationships/>

<http://westernhealth.nl.ca/uploads/Addictions%20Prevention%20and%20Mental%20Health%20Pro%20motion/Healthy%20Relationships%20Resource%20Kit%20-%20Western.pdf>

Unit 3: miyo wîcihitowin - Positive Support



Section 3: Feast Preparation (Optional)

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Summary of Learning Outcomes

GRADE: 9

Unit 3: miyo wícihitowin

Positive Support

Inquiry Based Unit focussing on applying Indigenous Worldview concepts of healthy communities and healthy individuals.

Section 3: Feast

Preparation

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills. (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Examine local decisions that promote health.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health
- Assess how the strategies of health promotion impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
- Investigate the safety/promotion strategies in the community.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.

DM 9.10 Assess the role of health promotion in making healthy decisions related to comprehensive approaches to safety, non-curable infection/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the role of health promotion in decision making.
- Review the determinants of health and the health action policies as important aspects of health promotion.
- Examine the health promotion needed in the local community.
- Generate strategies/alternatives to promote health in their community.

OUTCOME

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the elements of effective action planning for health promotion.
- Plan the required steps to complete the health promotion action plans.
- Distinguish and use criteria to assess the design elements of health promotion action plans.
- Develop and use criteria to evaluate the implementation of health promotion action plans.
- Recognize and establish the supports necessary to implement the health promotion action plans.
- Apply the steps necessary to achieve self-selected health-enhancing goals.

KNOW



- Tipi Teachings
- Positive roles for young women and young men during ceremonies
- How to plan a feast, step by step
- Relationship between teachings and physical (ceremonial) action

UNDER



- Elders hold important knowledge for education
- Each individual has a special ability or job to contribute to the community
- Language and cultural teachings also come with responsibility for action

BE ABLE TO DO



- Participate positively and cooperatively for purposes of learning
- Put into action language and cultural teachings

ESSENTIAL QUESTIONS

- How does collaborative planning and listening to Elders contribute to success in ceremony?
- How do positive cultural experiences contribute to healthy relationships with community, family, peers and dating?
- How does ceremony reinforce learning?

Activating Prior Knowledge (60 min)

Outcome: USC 9.1, USC 9.2, USC 9.10

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskâpêwis (Helper) at the beginning of each section.

Lesson Overview:

o Students will be able to recite and implement cultural teachings by way of a feast.

Materials:

o Tobacco for Elders/knowledge keepers and/or oskâpêwis

Procedure:

1. Invite an Elder/knowledge keeper, cultural advisor or oskâpêwis to guide the students.
2. Invite an Elder/knowledge keeper (a male and female) to share their knowledge and protocols of hosting a feast.
3. Once the Elder/knowledge keeper is done, tell students that they will be hosting a feast as a class with help and guidance from the oskâpêwis.

4. Ask students, "As your first thought, what will you be giving thanks for during this feast?"
 - This does not have to be their final words, but instead an initial thought that they would like to share with the class, about what they found useful from all of the units and what has stayed with them consistently through the learning process.

Teacher's Note: Hosting a feast is a significant cultural ceremony. As such, this lesson should be discussed with the principal, parents and community Elders prior to beginning. If there is agreement to proceed with the feast, students will need support and guidance throughout the planning phase and during the feast. Invite and involve a cultural advisor or oskâpêwis to guide the students throughout. Determine the size of the feast:

- Will this be an open feast for the entire community?
- A feast for only classmates and their families?
- A feast for certain grades or the whole school?



Lesson 28 – Planning the Feast (60 min)

Outcome: USC 9.1, USC 9.2, USC 9.10

Lesson Overview:

o Students will be able to formulate a plan for a feast using previous tipi teachings.

Materials:

o None

Procedure:

1. Invite cultural advisor or oskâpêwis to guide the students.

2. Discuss how large and when the feast will be. Ask students the following:

- What date will this feast take place?
- Where?
- How will this information be shared and by what date?

3. Divide students into groups of 3. Each group will take responsibility for one aspect of planning the feast and carrying out their own plan. The planning can be broken down into the following 5 areas:

- Invitations. Create an invitation list and plan to ensure the invitations are sent. Will posters be used, or e-mails, letters, a newsletter, personal phone calls, or by word of mouth? By what date will the invitations be sent out? What day will a reminder be sent out? Are

guests required to bring their own environmentally-friendly feast dishes and utensils? Will feast dishes and utensils be provided by the class?

- Elders/Knowledge Keepers. Which pipe holders will be invited to help direct the feast, including the pipe ceremony? Who will approach them and offer tobacco?
- Food required. What kind of food will be served? Where will it come from? How much will it cost (including paying for any hunters, cooks, or bakers)?
- Budget and Fundraising. How much money is required for the feast for food, cooks, hunters, bakers, pipe holders, tobacco, sage, give-away? Who should be approached to provide funds for the feast food? Will a give-away be included? Is a donation letter required? Ensure the donation letter is drafted and available.
- Contributions. What contributions from the students themselves will increase their involvement in the feast? Will students be expected to cook? Provide any food? Provide any other items (i.e. give-away items)?

4. After a half hour to 45 minute discussion, students reconvene to share their plans and request additional class support.



Lesson 29 – Feast Agenda and Give-Away (30 min)

Outcome: USC 9.1, USC 9.2, USC 9.10

Lesson Overview:

- o Students will be able to plan an agenda for the feast.
- o Students will be able to demonstrate a give-away.

Materials:

- o White or Black Board

Procedure:

1. Invite cultural advisor or oskâpêwis to guide the students.

2. Once students have reviewed their implementation plans, develop the feast agenda.
 - This will be informed by what the male and female knowledge keepers have suggested.

3. Include in the agenda that at the end of the feast (before pipes are put away), each student will stand up and share their thanks and the knowledge they gained. The students will host a giveaway with items that they brought to the feast (if this was agreed to by the class).



Resources

1. Background

The Aanischaaukamikw Cree Cultural Institute run by the James Bay Cree in Québec offers material and operates as an interactive suppository for important physical and ethereal Cree artifacts. They have one page that briefly describes the purpose of a Cree feast:

<http://www.creeculture.ca/content/feasts>

This PDF from Saint Thomas Aquinas Roman Catholic Schools division in Leduc, Alberta, is helpful in outlining expected protocol in feasts. As the document mentions, ultimately this is up to the Knowledge Keepers and Elders that work with you on the feast preparation.

<https://starcatholic.civicweb.net/document/10879>

A large teepee stands in a field. The background is a sky with vertical stripes of different colors and patterns, including blue, grey, and white. The teepee is made of brown and tan fabric, with a bundle of wooden poles protruding from the top. The field is a mix of yellow and grey, with a fence line visible in the distance.

UNIT 4
sâkîyiso
Loving Oneself

Unit 4: sâkîyiso - Loving Oneself



Section 1: Escape Planning

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Glossary – Unit 4

Contemplate – to look at or view with continued attention; observe or study thoughtfully.

Healthy – pertaining to or characteristic of good health, or a sound and vigorous mind.

Realization – the making or being made real of something imagined planned, etc.

Self-love – the instinct by which one's actions are directed to the promotion of one's own welfare or well-being, especially an excessive regard for one's own advantage.

Transform – to change in condition, nature, or character; convert.

Unhealthy – morally bad, harmful, or contaminating.

Vulnerable – open to moral attack, criticism, temptation, etc.

Summary of Learning Outcomes

GRADE: 9

Unit 4: *sâkîyiso* Loving Oneself

Inquiry Based Unit focussing on applying Indigenous Worldview concepts of healthy communities and healthy individuals.

Section 1: Escape Planning

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Examine local decisions that promote health.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (i.e. tipi teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Assess and communicate effective strategies to respond to signals of danger in familiar and unfamiliar situations.
- Examine situations when personal safety may be in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Assess how assertiveness skills can help to protect self, others, and the environment.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.
- Determine the overlap/alignment of the safety approaches in the community.
- Propose how existing community safety promotions/strategies could be more comprehensive.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Categorize similarities and differences that exist among cultural norms expectations regarding romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
- Assess individual, family, and community expectations for dating.
- Assess why some young people choose not to become involved in romantic relationships.
- Examine how family, cultural, and community expectations influence decisions of setting limits and agreeing to them early in romantic relationships.
- Analyze 'relationship violence' in the context of family and community norms.
- Analyze how the following might assist in planning to promote health:
 - examine how community norms might influence the support strategies available for healthy dating relationships
 - examine how community supports might influence the support strategies available for healthy dating relationships
 - identify and practice the leadership skills needed to promote healthy dating relationships.

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Examine possible consequences of addictions on the health of self, family, and community.

DM 9.10 Assess the role of health promotion in making healthy decisions related to comprehensive approaches to safety, non-curable infection/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the role of health promotion in decision making.
- Review the determinants of health and the health action policies as important aspects of health promotion.
- Examine the health promotion needed in the local community.

AP 9.12 Design, implement, and evaluate three eight day action plans that demonstrate responsible health promotion related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the elements of effective action planning (escape planning) for health promotion.
- Plan the required steps to complete the health promotion action plans.



KNOW



- Tipi teachings
- sâkiyiso (loving oneself) sâhkîtowin (loving others)
- Signs of healthy and unhealthy relationships

UNDER



- Colonialism and internalized oppression have made it more difficult for youth to conceptualize healthy relationships
- Why unhealthy relationships are damaging to self
- The Cree/Nêhiyaw teachings that support healthy relationships and healing

BE ABLE TO DO



- Connect tipi teachings and other cultural teachings to healthy relationship behaviours
- Develop an escape plan to remove oneself from an unhealthy and harmful situation

ESSENTIAL QUESTIONS

- How can the tipi teachings and teachings of sâkiyiso and sâhkîtowin support the development of healthy relationships?
- What are the signs of an unhealthy relationship?
- How can an individual escape from an unhealthy relationship?

Activating Prior Knowledge (10 - 20 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, DM 9.10, AP 9.12

Optional: Start off with a smudge (see Smudging Guideline for Schools and Classroom sheet on page xii) or invite an Elder or an oskâpêwis (Helper) at the beginning of each section.

Lesson Overview:

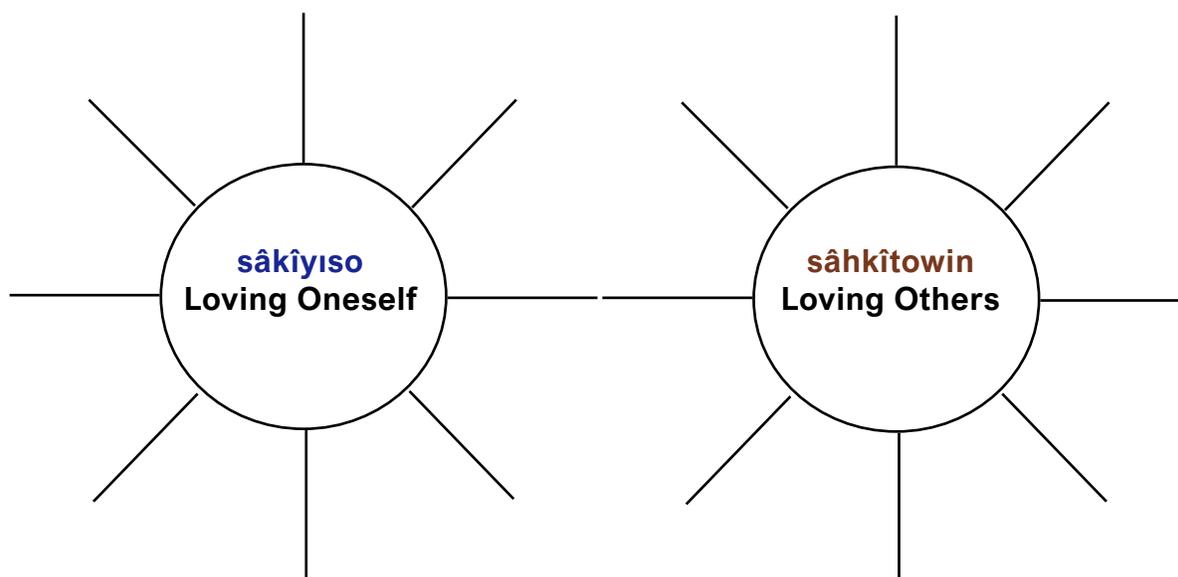
o Students will begin to understand the concepts of sâkîyiso and sâhkîtowin.

Materials:

- o Tobacco for Elders/knowledge keepers
- o White or Black Board

Procedure:

1. Invite an Elder/knowledge keeper to share their knowledge about sâkîyiso (loving oneself) and sâhkîtowin (loving others).
2. Draw the two concept maps (below) on the board.
3. Have a class discussion.
 - Ask students what they can do to demonstrate sâkîyiso (loving actions to toward self).
 - Ask students what they can do to demonstrate sâhkîtowin – treating others well, with respect and caring – on a daily basis.
 - Display their answers on the concept map.



Lesson 30 – FSIN Video – A Way Out (40-50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, DM 9.10, AP 9.12

Lesson Overview:

- o Students will be able to analyze a video and apply cultural teachings to relationships.
- o Students will be able to apply the tipi teachings to relationships.

Materials:

o [Video – A Way Out \(6 minutes\)](https://drive.google.com/open?id=1I9s6jEjyvdhcd-2pMrH0Tbw24E8OFdRY): <https://drive.google.com/open?id=1I9s6jEjyvdhcd-2pMrH0Tbw24E8OFdRY>

o Projector

o Tipi Teachings Handout (page 29)

Procedure:

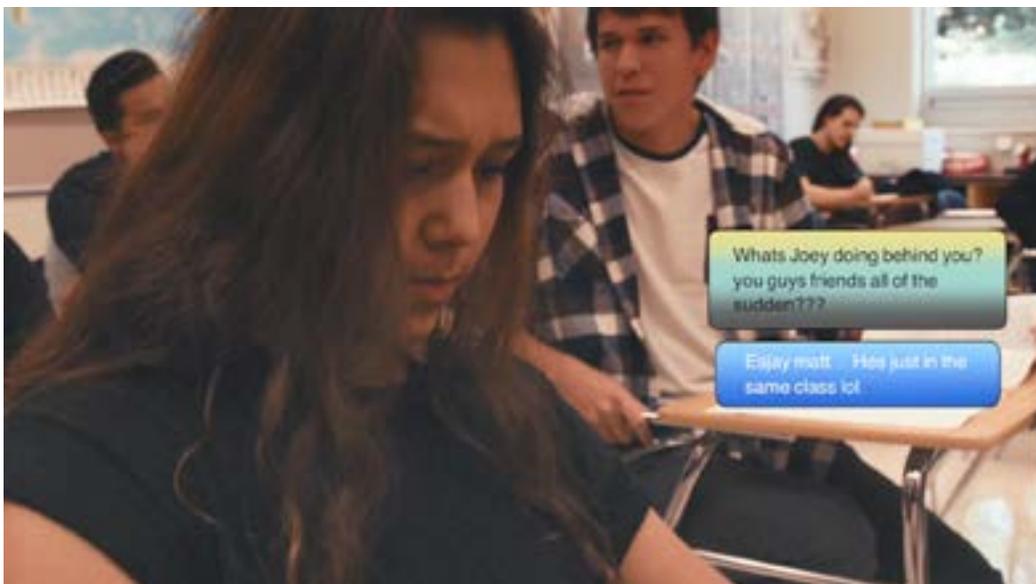
1. Show the video, A Way Out.
 - Students may want to watch it more than once.

2. Give students independent time to reflect on the video and answer the following questions in their journals:

- What does each character need to do to transform their relationship from unhealthy to healthy?
- How can each character practice sâkîyiso?
- How can each character practice sâhkîtowin?
- Which tipi teachings are not being practiced by the characters in this video?
- Which tipi teachings would be most helpful in this relationship?

Optional: Allow students to use their space wisely by going outside and finding a quiet reflective spot to write their journal entry.

Evaluation: Review journal entries to check for understanding.



Lesson 31 – PowerPoint – Transforming Relationships: Escape Planning (50-60 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, DM 9.10, AP 9.12

Lesson Overview:

- o Students will be able to analyze a video and apply cultural teachings to relationships.
- o Students will be able to apply the tipi teachings to relationships.

Materials:

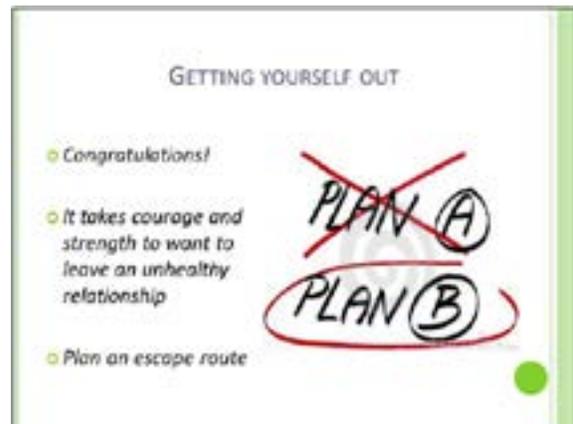
- o [PowerPoint – Transforming Relationships: Escape Planning](https://drive.google.com/open?id=1qdFiAnI7OsFoqwd921Uc-T00Y5EzCTJDY): <https://drive.google.com/open?id=1qdFiAnI7OsFoqwd921Uc-T00Y5EzCTJDY>
- o Projector
- o Markers
- o 1 large poster board or notepad per table or 8.5 x 11 paper for individuals
- o PATHS Factsheet, What is Going On?!? (page 169-170)
- o Computer room with printer access

Procedure:

1. Present the PowerPoint on escape planning to the class.
2. Explain to students that an escape plan is useful for leaving an unhealthy relationship.
3. Separate the class into four groups and give

each group a large poster board; you may also use 4 pages from a note pad or 4 blank 8.5” x 11” papers for each group.

4. Tell students that each group is responsible for developing an escape plan.
5. Hand out the PATHS Factsheet, What is Going On?!? Tell students they may use the factsheet as a resource as they develop their escape plan.
6. Tell students to write “Escaping an Unhealthy Relationship” at the top of the poster board, or at the top of each sheet of paper. If using a poster board, divide it into 4 areas.



7. In the first area of the poster board (or first page of paper) write “Recognizing an Unhealthy Relationship.”



- Tell students to draw a concept map in this area and list signs of an unhealthy relationship.

8. In the second area of the poster board (or second page of paper) write, “Deciding to Leave.”

- Tell students to find quotes online that illustrate the realization that it is time to leave an unhealthy relationship. Print them and tape them in this area.

9. In the third area of the poster board (or third page of paper) write, “Our Safety Net.”

- Tell students to draw a concept map in this area and identify the individuals in their safety net; they may be written, pictures may be used, or both.

10. In the fourth area of the poster board (or fourth page of paper) write “Leaving the Relationship

- Tell students to find quotes or pictures online that illustrate bravery, strength, and happiness and tape them in this area.

11. In short presentations, each group shares their plans, and in a group discussion, compare differences and similarities in their plans.

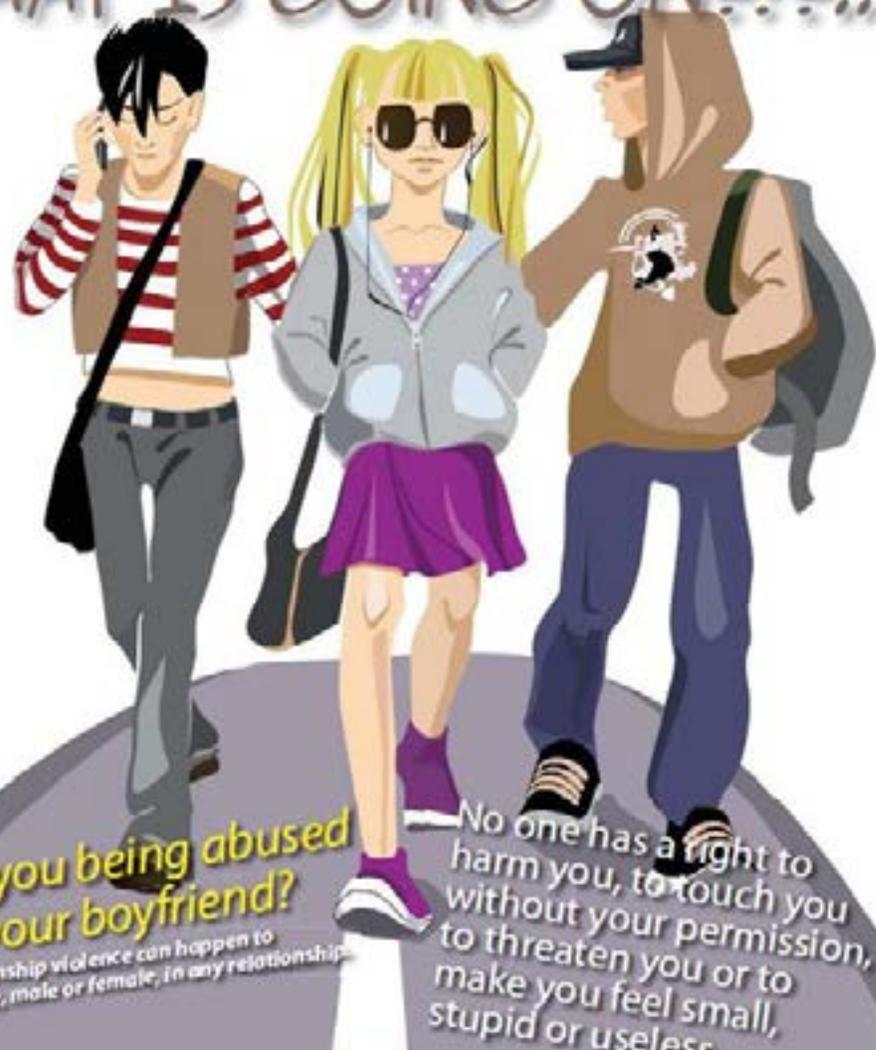
Assessment: If teachers desire, they can assess each student based on group work. There is an attached Group Work Rubric that can be used.

Teacher's Note: Procedures 7 and 9 require the students to look online for quotes or pictures. This can be done ahead of time or the students can produce their own quotes and pictures.

Group Work Rubric

Grading Criteria	Excellent	Good	Satisfactory	Needs Improvement
Participation	Group member participated fully in every discussion and decision.	Group member almost participated in every discussion and decision.	Group member participated in few discussions and decisions.	Group member did not participate in any discussions or decisions.
Contributions	Student contributed greatly to the final presentation.	Student contributed adequately to the final presentation.	Student contributed very little to the final presentation.	Student did not contribute any work to the final presentation.
Oral Presentation	Student spoke clearly and concisely and rehearsed their part of the presentation.	Student spoke clearly and concisely, seemed to practice a little for their part of the presentation.	Student did not speak very clearly or concisely, did not seem to practice.	Student did not present or was not prepared to present.
Group Collaboration	The whole group worked incredibly well together.	The whole group worked well together.	The group did not work very well together.	There was little or no group collaboration, everyone worked on their own.

WHAT IS GOING ON?!?...



Are you being abused by your boyfriend?
Relationship violence can happen to anyone, male or female, in any relationship.

No one has a right to harm you, to touch you without your permission, to threaten you or to make you feel small, stupid or useless.

It's confusing! It's scary! You think you've done something to deserve it – but no one deserves abuse. Maybe you think the violence is about love and intense passion. The truth is, violence is never about love. It's about control – someone wanting to control someone else. It is always wrong!

MORE

MAKE SURE YOU'RE SAFE

- Don't underestimate the danger you could be in.
- If you think you might be hurt take these feelings seriously. Sometimes when you end a relationship you could be in even greater danger.
- Plan for your safety including who you can call for help.
- Avoid being alone with the abuser.
- Vary your routes and schedules so that you are not going to the same places at the same time each day.
- Let people know about your fears.
- If he is harassing you do not answer his calls or speak to him.
- Document every attempted contact he makes.
- If he calls you when the court has ordered him not to write down all the details.

FIND YOUR SUPERPOWERS

Sometimes leaving a relationship takes a lot of inner strength. You have a lot of thoughts that keep you in the relationship. You think things will get better. You think he will change. You are afraid there is nothing better for you.

Remember! You do not deserve abuse. It is not worth risking harm to yourself while you wait for the abuse to stop. You are not responsible for helping him to change and you cannot force him to change.

You do have the strength to make tough decisions!

CALL FOR BACK UP!

- Talk to a trusted adult—parent, doctor, counsellor, teacher, family, or friend—about your situation. If they don't take you seriously, try again.
- In an emergency, if you need help right away, call 9-1-1.
- Phone your local women's shelter or family violence program for information on what you can do. Go to www.abusehelplines.org for all the phone numbers across the province.
- Look in the front of the SaskTel Direct West phone book for the Abuse Help Lines page for help in your community.



YOU ARE THE SUN.

DON'T STAND FOR ABUSE.

THERE'S NO MESSIN' AROUND WITH GIRLS!

YOU RULE THE UNIVERSE. YOU ARE GOLD.

EMOTIONAL ABUSE is threatening to harm someone or that person's loved ones, threatening to damage or destroy another's possessions, or making a partner feel bad about herself or himself. Trying to cause fear by screaming, punching walls, breaking things or threatening suicide is also emotional abuse.

PHYSICAL ABUSE happens when a person hurts or tries to hurt a partner in an attempt to control, intimidate or punish. Examples include punching, shoving, slapping, choking, kicking, biting, burning, shaking or using any weapon.

SEXUAL ASSAULT means forcing a partner to participate in any form of sexual activity without that person's consent. Any unwanted sexual activity under any circumstances is sexual assault. Anyone can withdraw consent at any time. A person can say yes to one activity and no to another, or they can say no to something even if they have done it willingly in the past.

For more information, contact:



T: 306.522.3515

F: 306.522.0830

E: paths@sasktel.net

W: www.abusehelplines.org



PrairieAction
FOUNDATION

Financial assistance was provided by the Community Action, Research and Education Grants Program (CARE) of the PrairieAction Foundation.

Lesson 32 – PowerPoint – Creating a Safe Environment (40-50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, DM 9.10, DM 9.11, AP 9.12

Lesson Overview:

o Students will be able to recognize both unsafe and safe environments.

2. At the end of the PowerPoint, hand out sticky notes to students.

Materials:

o [PowerPoint – Creating a Safe Environment:](https://drive.google.com/open?id=1K39n-8rEfc6TKaQ7myeCOP5C3xl-7FpOD)
<https://drive.google.com/open?id=1K39n-8rEfc6TKaQ7myeCOP5C3xl-7FpOD>

o Projector

o Flipchart Paper and 8.5 x 11 paper (one per student)

o Pencil Crayons/Markers

3. Make three columns on the board or tape three chart papers on the wall. As a class, brainstorm what a safe environment looks like at home; in the school; and in the community.

4. Have students write their responses on sticky notes and place in columns.

5. Discuss their answers as a class.

Procedure:

1. View with the students the PowerPoint called Creating a Safe Environment.

Evaluation: Observe students participation and understanding.

How to Build a Safe Environment

- USE WORDS WISELY.
- TRANSFORM your own every day language: remove sexist, racist, cultural, ability-related, and homophobic words from your vocabulary.





Resources

1. Background

Native Women's Association of Canada (NWAC) provides a toolkit for women interested in leaving abusive relationships. The toolkit includes a list of violent behaviours, a description of healthy relationships, and also what makes women most vulnerable when leaving a situation.

<http://www.nwac.ca/policy-areas/violence-prevention-and-safety/you-are-not-alone/>

There are many good resources online for domestic violence information from the United Kingdom. This web page from Ross-shire Women's Aid includes definitions for behaviours that are problematic, including emotional abuse. It describes the abuser's role and ends with a description of the cycle of abuse:

<http://www.rosswa.co.uk/signs-of-abuse-and-unhealthy-relationships/>

2. For teenagers

This great website from the Sutter Health Palo Alto Medical Foundation uses language appropriate for teenaged readers and helps them to recognize abusive relationships. It provides a good assessment of the limitations of adult intervention, as well as steps the teenager can take to end the relationship and heal themselves. The cycle of abuse (called the dating violence cycle on this website) is included, as are forms and myths of abuse.

<http://www.pamf.org/teen/abc/unhealthy/abusiverelationships.html>

The Centre for Children and Families in the Justice System website provides a full list of "red flags" warning signs and a checklist for teenagers in potentially abusive relationships.

http://www.lfcc.on.ca/warning_signs.html

Psychology Today published a useful article by family relationship expert Robert Taibibi on the "Relationship Triangle" (drama triangle) in 2011. This article is available at:

<https://www.psychologytoday.com/blog/fixing-families/201106/the-relationship-triangle>

Healthy relationship video (texting)

https://www.youtube.com/watch?v=p_Sb_rzwZw0

<https://www.mentalhelp.net/articles/if-you-are-an-abuser/>

http://www.hiddenhurt.co.uk/help_for_abusers.html <http://menscenter.org/self-assessments/what-kind-abusive-man-am-i/>



3. Creating Safe Environments

Resources for creating a safe environment can be found online. There are several great websites that will help in creating a safe and supportive classroom environment.

<http://www.edutopia.org/blog/20-tips-create-safe-learning-environment-rebecca-alber>

<https://www.stopbullying.gov/prevention/at-school/build-safe-environment/>

<http://www2.peacefirst.org/digitalactivitycenter/> <https://rossieronline.usc.edu/bullying-prevention-lesson-plans/>

http://www.educationworld.com/a_curr/book_excerpts/bullied_teacher_bullied_student_part1.sht

<http://www.eyesonbullying.org/toolkit.html>

The Canadian Red Cross has established “Ten Steps to Creating Safe Environments”. This explores how organizations and communities can prevent and respond to interpersonal violence.

http://www.redcross.ca/crc/documents/3-5-7-1_respected_2011_tensteps_english_c15_proof.pdf

Unit 4: sâkîyiso - Loving Oneself



Section 2: Creating Balance

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GRADE: 9

Unit 4: **sâkîyiso** **Loving Oneself**

Inquiry Based Unit focussing on applying Indigenous Worldview concepts of healthy communities and healthy individuals.

Section 2: **Creating Balance**

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills.
- Examine local decisions that promote health.
- Examine health-enhancing behaviours that have increased due to the positive influence of health promotion.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
- Investigate internal and external signs of danger in familiar and unfamiliar situations in the community.
- Assess and communicate effective strategies to respond to signals of danger in familiar and unfamiliar situations.
- Examine situations when personal safety may be in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- g. Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Assess how assertiveness skills can help to protect self, others, and the environment.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
- Assess individual, family, and community expectations for dating.
- Assess why some young people choose not to become involved in romantic relationships.
- Examine how family, cultural, and community expectations influence decisions of setting limits and agreeing to them early in romantic relationships.
- Analyze 'relationship violence' in the context of family and community norms.
- Analyze how the following might assist in planning to promote health:
 - examine how community norms might influence the support strategies available for healthy dating relationships
 - examine how community supports might influence the support strategies available for healthy dating relationships
 - identify and practice the leadership skills needed to promote healthy dating relationships.

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Examine possible consequences of addictions on the health of self, family, and community.

USC 9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.

- Evaluate the potential outcomes of sexual health attitudes and behaviours.
- Use self-knowledge and understandings to promote sexual health with family, friends, partners, and community.

DM 9.10 Assess the role of health promotion in making healthy decisions related to comprehensive approaches to safety, non-curable infection/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the role of health promotion in decision making.
- Review the determinants of health and the health action policies as important aspects of health promotion.
- Examine the health promotion needed in the local community.
- Generate strategies/alternatives to promote health in their community.



KNOW



- Tipi Teachings
- sâkîyiso (loving oneself)
- sâhkîtowin (loving others)
- Signs of an unhealthy and healthy relationship.
- Signs of an unsafe and safe environment.
- Escape Planning.
- Creating a safe environment.

UNDERSTAND



- Colonialism and internalized oppression have made it more difficult for youth to conceptualize healthy relationships.
- The Cree/Nêhiyaw teachings that support sâkîyiso (loving oneself) and sâhkîtowin (loving others)

BE ABLE TO DO



- Recognize how to apply the tipi teachings into daily life
- Connect tipi teachings and other cultural teachings to
- creating balance
- Inspire others to practice
- sâkîyiso (loving oneself)
- Step back and review one's emotions before reacting

ESSENTIAL QUESTIONS

- How can an individual practice the tipi teachings daily?
- How can one inspire others to practice sâkîyiso (loving oneself)? What is personal awareness?
- What can an individual do to create balance in their life?



Activating Prior Knowledge (10- 20 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.9, DM 9.10

Lesson Overview:

o Students will learn how to create SMART goals.

Materials:

o SMART Goal Worksheet (page 179)

o Tipi Teaching Handout (page 29)

Procedure:

1. Ask students to think about the tipi teachings and our discussions on healthy relationships, safe environments or anything else we discussed.

2. Tell students to select one concept that they would like to apply in their daily lives.

- Students may select a tipi teaching
- Students may select a concept from the PowerPoint presentations (i.e. to be more friendly and inclusive with others, how to lift up someone else, etc.)

3. Hand out the SMART Goal Worksheet and have students complete it.

4. Ask students to share their goals with the class.

SMART Goal Worksheet

S	Specific	<p>What do I want to accomplish? Why is this important?</p>	
M	Measurable	<p>How will I measure my progress? How will I know when I have met my goal?</p>	
A	Achievable	<p>How can the goal be accomplished? What are the logical steps I should take?</p>	
R	Relevant	<p>Is it a worthwhile goal? Is this the right time to work on this goal?</p>	
T	Time-Bound	<p>How long will it take to accomplish this goal? When is completion of the goal due? When am I going to work on this goal?</p>	



Lesson 33 – Creating Balance (50 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.9, DM 9.10

Lesson Overview:

o The students will create their own medicine wheel.

Materials:

- o White or Black Board
- o Creating Balance Circle (page 181)

Procedure:

1. Give students the Creating Balance Circle handout and briefly describe its meaning.
 - The circle is a representation of the Medicine Wheel. It represents peace and harmony with its four quadrants of Spiritual, Physical, Mental, and Emotional.

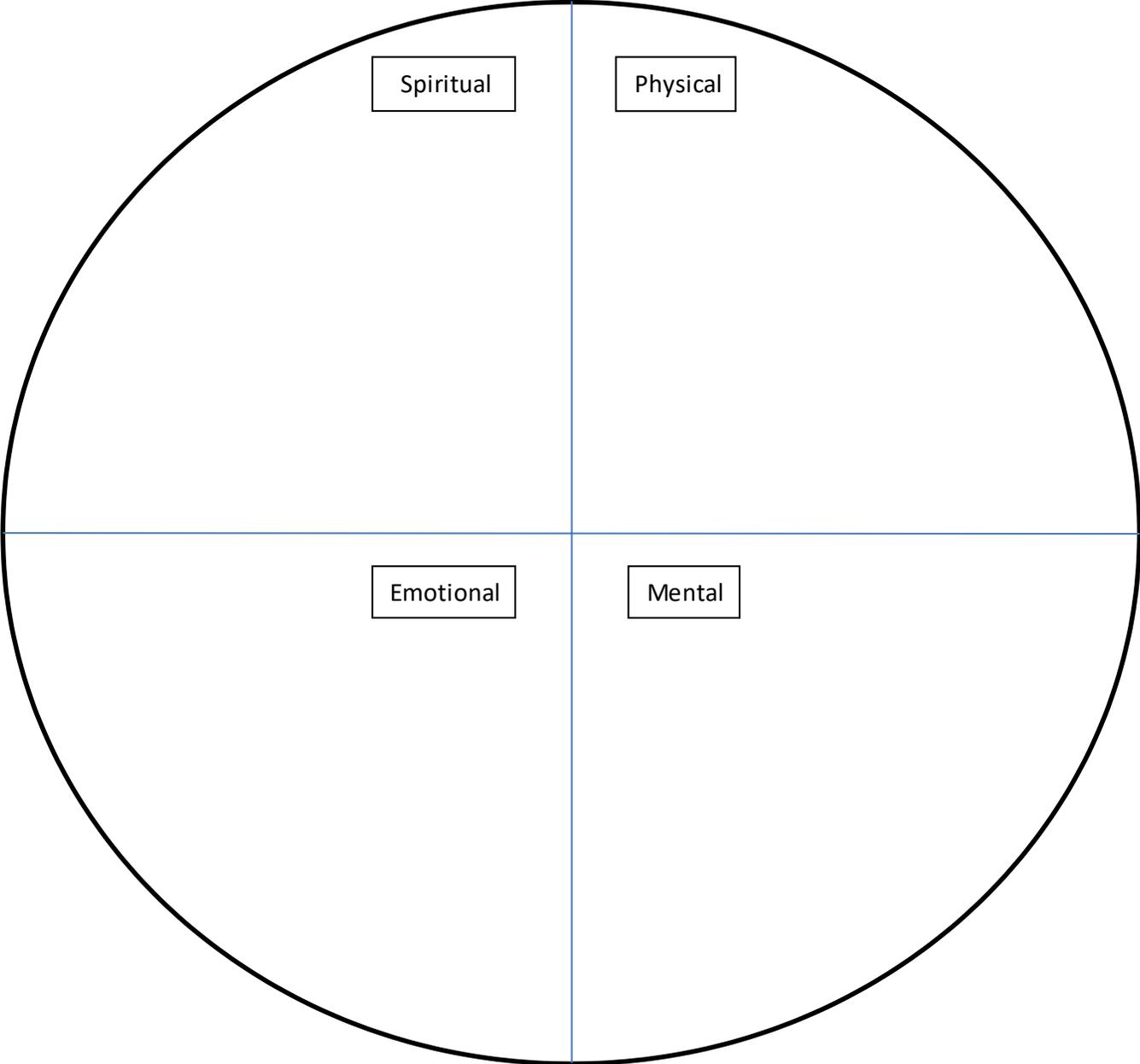
2. Have students write things in the quadrants that they can do to create balance. For instance, in the Physical quadrant, one can eat healthy.

- Encourage students to come up with as many ideas as possible. Set a goal of 10 ideas.
- Ask students to use “I will” statements (i.e. I will exercise every day).

3. Ask students to share statements from each quadrant with the class.



Creating Balance Circle



Lesson 34 – Video – My Message to Indigenous Youth and Sharing Circle (60-70 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.9, DM 9.10

Lesson Overview:

o Students will create an inspirational message to share with other youth.

2. Have students view the video.

3. Have students write their own message to Indigenous youth. This can be a song, poem, rap, or creative writing format.

Materials:

o [Video by Randy Morin – My Message to Indigenous Youth](https://www.youtube.com/watch?v=ncYHsayEX18): <https://www.youtube.com/watch?v=ncYHsayEX18>

o Projector

Evaluation: Grade will be based upon the Creative Writing Rubric. Share rubric with students so that they understand what elements you are looking for in their writing.

Procedure:

1. Introduce the video by Randy Morin.





Resources

1. Background

There are many resources online that will provide information on personal awareness and on thinking before reacting.

<https://www2.usgs.gov/humancapital/ecd/professionaldevtools/AwarenessWheel.pdf>

<http://lifehacker.com/the-importance-of-self-awareness-and-how-to-become-mor-1624744518>

<http://www.pathwaytohappiness.com/self-awareness.htm>

http://www.more-selfesteem.com/self_awareness.htm

<http://tinybuddha.com/blog/think-before-reacting-use-mental-pause-button/>

<http://www.sandbox-learning.com/?Page=174>

2. Balance

The following online resources will help explain the importance of creating balance physically, spiritually, mentally and emotionally.

<https://karenvelen.wordpress.com/2010/03/25/the-medicine-wheel-balance-within-and-with-out/>

<http://pioneerthinking.com/health/healing-and-wellness-the-medicine-wheel-way/>

<http://www.self-esteem-the-simple-truth.com/healing.html>

3. Assessment with Rubrics

<https://www.google.ca/search?q=creative+writing+rubrics+images&biw=1920&bih=985&tbm=isch&tbou=u&source=univ&sa=X&ved=0ahUKEwIjg4Lh6dXQAhXm5IMKHVfiArgQsAQIGQ>

Unit 4: sâkîyiso - Loving Oneself



Section 3: Hosting a Feast

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Summary of Learning Outcomes

GRADE: 9

Unit 4: *sâkîyiso* Loving Oneself

Inquiry Based Unit focussing on applying Indigenous Worldview concepts of healthy communities and healthy individuals.

Section 3: Hosting a Feast

OUTCOME

USC 9.1 Develop Informed conclusions about the importance of leadership skills and health promotion in healthy decision making.

- Evaluate and respond to a variety of sources of, and information about, leadership skills.
- Examine local decisions that promote health.
- Examine health-enhancing behaviours (Tipi Teachings) that have increased due to the positive influence of health promotion.
- Investigate and analyze examples of health promotion in one's community.
- Assess the leadership skills needed/used in health promotion and related decision making.
- Examine how the determinants of health (e.g. education, income and social status, physical environments, biology and genetics) are interconnected and need to be addressed when promoting the health of self, family, community, and environment.
- Assess how the strategies of health promotion (Tipi Teachings) impact decision making and the health of self, family, community, and the environment.

USC 9.2 Analyze how the well-being of self, family, community, and the environment is enhanced by a comprehensive, community approach to safety.

- Evaluate and respond to a variety of sources of, and information about, safety in the community.
- Use the appropriate language with which to talk about comprehensive health approaches to safety (e.g. colonialism, Tipi Teachings, internalized oppression, lateral violence).
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- Assess and communicate effective strategies to respond to signals of danger in familiar and unfamiliar situations.
- Examine situations when personal safety may be in jeopardy.
- Examine safe/unsafe practices in the community that endanger/enhance the well-being of young people and analyze why these practices occur.
- Investigate the safety/promotion strategies in the community.
- Investigate examples of comprehensive safety approaches.
- Assess how assertiveness skills can help to protect self, others, and the environment.
- Examine how unsafe situations affect the physical, mental, emotional, and spiritual well-being of self and others.
- Explore how safe environments support the building of a sense of self and connections to others.
- Analyze safety promotions/strategies that involve multiple partners, environments, and supports.

OUTCOME

USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

- Evaluate and respond to a variety of sources of, and information about, romantic relationships.
- Interpret how community and cultural norms might influence the personal standards and the limits one sets for dating relationships.
- Determine how community and cultural norms might influence the strategies of personal commitment required to set limits in healthy dating relationships.
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- Examine how family, cultural, and community expectations influence decisions of setting limits and agreeing to them early in romantic relationships.
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- Analyze how the following might assist in planning to promote health:
 - examine how community norms might influence the support strategies available for healthy dating relationships
 - examine how community supports might influence the support strategies available for healthy dating relationships
 - identify and practice the leadership skills needed to promote healthy dating relationships.

USC 9.6 Analyze the health, economic, and social supports and challenges of addictions (e.g., tobacco, shopping, alcohol, gambling, Internet, drugs) on self, family, community, and the environment.

- Examine possible consequences of addictions on the health of self, family, and community.

USC 9.7 Analyze tragic death and suicide as distressing community issues and appraise what supports and health promotions exist in the community to address these issues.

- Analyze the factors that may increase the risk for suicide (e.g. having a serious physical or mental illness, feelings of guilt, victim of abuse, abusing alcohol or drugs, experiencing a major loss, such as the death of a loved one, breakups/divorce, unemployment, and isolation).
- Recognize strategies to prevent or reduce the risk of suicide attempt (e.g. getting help from a trusted adult).

USC 9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.

- Evaluate the potential outcomes of sexual health attitudes and behaviours.
- Use self-knowledge and understandings to promote sexual health with family, friends, partners, and community.

DM 9.10 Assess the role of health promotion in making healthy decisions related to comprehensive approaches to safety, non-curable infection/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the role of health promotion in decision making.
- Review the determinants of health and the health action policies as important aspects of health promotion.
- Examine the health promotion needed in the local community.
- Generate strategies/alternatives to promote health in their community.



OUTCOME

DM 9.11 Analyze the health opportunities and challenges and establish personal health promotion goal statements related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, addictions, tragic death and suicide, chronic illness, and sexual health.

- Assess personal skills for the purpose of promoting health.
- Discuss processes used to set goals and make decisions that promote health.
- Create a health promotion goal statement that addresses health challenges and/or embraces health opportunities.
- Evaluate goal statements to ensure they are clear, specific, measurable, and achievable.

↓

AP 9.12 Design, implement, and evaluate three eight-day action plans that demonstrate responsible health promotion related to comprehensive approaches to safety, non-curable infections/diseases, romantic relationships, healthy food policies, addictions, tragic death and suicide, chronic illness, and sexual health.

- Discuss the elements of effective action planning for health promotion.
- Plan the required steps to complete the health promotion action plans.
- Distinguish and use criteria to assess the design elements of health promotion action plans.
- Develop and use criteria to evaluate the implementation of health promotion action plans.
- Recognize and establish the supports necessary to implement the health promotion action plans.
- Apply the steps necessary to achieve self-selected health enhancing goals.

↓

KNOW



- Tipi teachings
- sâkîyiso (loving oneself)
- sâhkîtowin (loving others)
- Signs of an unhealthy and healthy relationship
- Signs of an unsafe and safe environment
- Escape planning
- Creating a safe environment

UNDER



- Colonialism and internalized oppression have made it more difficult for youth to conceptualize healthy relationships
- The Cree/Nêhiyaw teachings that support healthy relationships, sâkîyiso (loving oneself), sâhkîtowin (loving others)
- Creating Balance Feast Preparation

↓

BE ABLE TO DO



- Connect tipi teachings and other cultural teachings to hosting a cultural Feast
- Host a Feast and Give-Away
- Create a safe environment
- Summarize the tipi teachings



ESSENTIAL QUESTIONS

- What knowledge can I share with younger students/siblings/family members to help them understand the importance of Cree worldview/teachings?
- How can I share my knowledge of the Cree worldview/teachings with younger students/siblings/family members?



Activating Prior Knowledge (10- 20 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.10, DM 9.11, AP 9.12

Lesson Overview:

o Students will be able to recite the cultural protocols to hosting a cultural feast.

Materials:

- o Tobacco
- o Smudge

Procedure:

1. Invite cultural advisor/oskâpêwis to guide the students.

2. Have students sit in a circle.

3. Have the cultural advisory/oskâpêwis review the protocols that the students learned from the Elders/knowledge keepers regarding hosting a feast. Students will be expected to know the proper protocols.

Lesson 35 – Hosting a Feast and Give-Away

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.10, DM 9.11, AP 9.12

Teacher's Note: There is no telling how long the feast will take. Our Elders/knowledge keepers teach that the time taken cannot be a factor in ceremonies such as this. In addition, the class may have planned a classroom feast or participated in a school feast or community feast.

Lesson Overview:

- o Students will be able to conduct a feast following appropriate protocols and responsibilities.
- o Students will be able to conduct a give-away.

Materials:

The materials needed were planned in Unit 3: Lesson 4 – Feast Preparation. For this ceremony, the main items will be:

- Tobacco
- Food
- Cutlery, cups, bowls, plates
- Gifts for the Elders/knowledge keepers

Procedure:

1. Follow the direction of the Elders/knowledge keepers and the feast preparation plans from Unit 3: Lesson 4 – Feast Preparation.
 - The students must keep in mind and follow the protocols such as girls wearing skirts, where to sit, how to sit, when to take out dishes, when to eat, when to put food away, etc.
2. At the end of the feast, and before the pipes are put away, each student will stand up and share their thanks and the knowledge they gained.
3. The students will have a giveaway of the items that they have brought to the feast.



Lesson 36 – Sharing Circle (20-30 min)

Outcome: USC 9.1, USC 9.2, USC 9.4, USC 9.6, USC 9.7, USC 9.9, DM 9.10, DM 9.11, AP 9.12

Lesson Overview:

o Students will be able to summarize the tipi teachings.

Materials:

o Sharing Circle Method Guidelines (page 192)

Procedure:

1. Invite students to sit in a circle for a sharing circle activity. Follow the Sharing Circle Method Guidelines.

2. Ask students to focus their thoughts and words on their experience of the feast:

- How they felt before, during and after the feast
- What tipi teachings were put into practice
- What they learned from their experience

Evaluation:

Evaluation will be based on student participation in the sharing circle.



Sharing Circle Method

Purpose:

Sharing Circles are a space for non-judgemental discussion where each participant is invited as an equal. Several steps help make this space open, safe, confidential, and foster quality discussion and insight.

Setting:

Sharing circles can take place anywhere, however, a quiet place where conversations cannot be overheard, and where participants can be seated on the ground in an inclusive circle is preferred.

Sharing circles of five to fifteen participants are best.

Guidelines:

1. Participants are encouraged to say what is on their mind, although a focused question for the group maybe most productive.
2. Participants are encouraged to address the focused question, and not to address what others in the circle have said, either positively or negatively.
3. Sharing circles are confidential, and no one may make reference to them outside of the moments shared in the circle.
4. Anyone can opt to pass or remain silent.
5. Everyone in the circle is invited to participate. The circle can move clockwise to ensure everyone is afforded equal chance to share, or a rock or feather maybe used to demonstrate who is currently talking.
6. Speakers have the ears of all other participants. No one else may speak at this time and no one must in any way cast judgement on what is being said, either verbally or non-verbally.
7. Participants must not only avoid casting judgement on other's words, but also must avoid putting themselves down.
8. Participants are invited to create or add their own guidelines to create an agreed-upon, safe environment.



Resources

1. Background

There are a few resources online that include brief information on Cree feasts. The best way to understand and know a feast is to take part in one. Feasts are always hosted with a purpose.

<https://starcatholic.civicweb.net/document/10879>

<http://www.creeculture.ca/content/celebrations>

<http://37snm03xkddat0jst2uk1471.wpengine.netdna-cdn.com/wp-content/uploads/Feast-Sweat-Protocol-Info.pdf>

<http://uakn.org/wp-content/uploads/2016/06/Cultural-protocols.pdf>

<https://www.ucn.ca/sites/elders/Pages/Protocols-for-Traditional-Gatherings-and-Ceremonies.aspx>

2. Action Planning

An action plan consists of the steps needed to reach a goal. These steps help to put ideas and processes in order which makes a goal look more attainable.

<http://www.sheaonline.ca/wp-content/uploads/2013/10/Action-Planning-Handouts-2012.pdf>

<http://www.canteach.ca/elementary/fnations45.html>

<http://ctb.ku.edu/en/table-of-contents/structure/strategic-planning/develop-action-plans/main>

<http://www.wikihow.com/Create-an-Effective-Action-Plan>

<https://www.google.ca/search?q=grade+9+action+plans&biw=1920&bih=985&tbm=isch&tbid=0&source=univ&sa=X&ved=0ahUKEwj5t6Kf-eLQAhVG1mMKHQKJB4QQsAQIIA>

<http://www.pacerkidsagainstbullying.org/wp-content/uploads/2014/04/StudentActionPlan.pdf>

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